The Everlasting Gospel.

The GOSPEL of JUSTIFICATION By the Righteousness of God.

As it is

Held and Preach'd in the Churches of *NEW-ENGLAND*: Expressed in a Brief DISCOURSE on that Important Article; Made at *Boston* in the Year, 1699.

By Cotton Mather.

AND,

Asserted with the Attestations of several Reverend and Eminent Persons, now most considerable in those Churches.

BOSTON,
Printed by *B. Green*, and *J. Allen*, for *Nicholas Buttolph*, and Sold at his Shop at the corner of *Butteridges* Coffee-House. 1700.

Memorable words of *Luther*, before he Engaged in the REFORMATION.

Mi dulcis Frater, Disce Christum, & hunc Crucifixum; Disce ei cantare & de Teipso desperans, dicere ei; Tu, Domine Jesu, es Justitia mea, Ego autem sum peccatum Tuum; Tu assumpsisti meum, & dedisti mihi Tuum; Assumpsisti quod non eras, et dedisti mihi quod non eram. Ipse suscepit ea, et peccata tua fecit sua, et suam Justitiam fecit Tuam. Maledictus qui hæc non credit.

Epist. An. 1516. Tom. 1

The Dedication.

TO

The Reverend Ministers

Of the Gospel in

London,

Sometimes Honoured with the Name of UNITED BRETHREN.

Reverend, and Honoured Sirs,

THE Distance of 5 Thousand Leagues from You, wherein the Providence of our Lord Jesus Christ hath placed the Churches of *New England*, hath not rendred them unconcerned in *Your* Interests. The same Holy Spirit, which, from our *Common Head*, animates both You and Them, with the Influences of His Grace, hath Taught them, to feel with You, the *Smites* of Heaven upon your Interests, and with

Grief, the *Frowns* of Heaven thereupon.

When You were a few years ago, becoming like the Primitive Believers for Your *One Accord*, and Embracing each other, with the Honourable Name of, UNITED BRETHREN, the *Tidings were as Cold waters to our thirsty Souls* in this far Countrey, and the *Tidings* were proclamed, and Received with *Joy*, throughout the Churches, in these *American* Colonies. But I will take the Leave to Transcribe and Report unto you, some words, of the Discourse here published Eight years ago, on that memorable Occasion. 'Satan will doubtless endeavour to undermine this UNION: A certain King of *England*, holding a Treaty of Peace, with a *French* King, in an old Chappel that lay between their two Armies, both came to a good Agreement; but as they were coming out of the Chappel, a *Snake* suddenly crept out of the old Wall, which they seeing, Drew their Swords, and their Servants at the Door Drew likewise: Upon this, the whole Armies no less furiously than ignorantly advanced upon one another, and Commenced a Battel, wherein a most horrid Slaughter was made, before the mistake was Rectified. Alas, it often thus *Blessed Unions* 'comes to pass; when the *page* 85, 86. 'Servants of God have been *Printed* 1692. 'just Finishing a *Reconciliation*, the *Old Serpent* will interpose, & interrupt all.

And now, Your Friends on this Side of the *Atlantick*, are with *Grief* making *Jobs* Reflection; *The thing which I greatly Feared is come*

With

With a very condolent *Sympathy*, we feel the Blowes, which the *Two Sticks*, that we thought *made One*, are giving to one another. We flattered our selves with Hopes, of seeing the *Witnesses* of our Lord Jesus Christ *Risen* out of their Graves, when we still see those very Things upon them, that made our Apostle cry out, *Nonne Cadaveresi estis?* We have Heard, and Read, with no little astonishment, the Contests of *United Brethren*, and the efficacious Attempts of *Satan* to break their *Union*; Unable therefore to forbear thereupon the Lamentations of the Great *Austin* upon the Quarrels between *Jerom*, and *Ruffin*, *Væ mundo a scandalis*; *Ecce prorsus impletur, quod veritas ait, Quoniam abundavit Iniquitas, frigescet Charitas multorum. Quis Amicus non formidetur quasi futurus inimicus, si potuit inter* Hieronymum *et* Ruffinum *hoc quod plangimus Exoriri! O miseræ et miseranda Conditio!*

Our Inveterate Adversary hath had experience for more than *Five Thousand Years* to teach him, That no *Animosities* are so fierce and strong as those that are produced by *Differences in Religion*; *Thundrings* and *Lightnings*, and *Earthquakes* arise with most of Tempest, from the *Fire* of the *Altar*; because, in *Controversies* of *Divinity*, men are easily perswaded that they are Engaged in the cause of the *Deity*, wherein 'tis a *Good Thing for a man to be zealously affected*. But we in these Ends of the Earth have been taught by an experience more than *Fifty Years* Old, That the Minds of men are never more prone

unto unjustifiable Alienations, than when their *Differences* in *Religion* turn upon the point of *A Sinners Justification before God*: Strange! Nothing raises more sinful *Variance*, and *Prejudice*, in men, towards one another, than their Opinions about the Doctrines of a *Sinners Reconciliation unto God*; and the *Controversies*, about the Methods of our coming to a *Peace with Heaven*, cause most of *Strife* upon *Earth*.

Now albeit the Churches of *New-England* have had nothing to disturb them, in their Enjoying the *Comforts* of *Union* in that *Important Article* of our *Christian Religion*, for many *Lustres* of years; yet we must humbly crave leave of our Ever-Honoured Brethren, in the City of *London*, to inform them, That it is inexpressibly *Uncomfortable* unto us, to understand the Shocks of late given to their *Union*, in their *Controversies* upon that Article.

And indeed, Sirs, 'tis no less *Unaccountable* unto us, than *Uncomfortable*. We can see much Reason that you should *Contend earnestly for the Faith once delivered unto the Saints*, in this Great matter; but we cannot see so much Reason that you should *Contend so much with one another*.

We find our Worthy and Honoured *Brethren*, who have been distinguished by the Name of *Congregationa'*, Expressly declaring, 'That 'the *Elect*, before they Believe, 'are not personally and 'Actually *Justified* in the 'Court

[See, the *Declaration of the Congregational Ministers, in London, against Antinomian Errors*: Printed, 1698.]

'Court of Heaven, but by Believing they are so
'*Justified*: *That* God seeth the Sins of His own
'People, and is *Displeased* with them for their
'Sins, and when Believers do Sin, it is their
'Duty to *Humble* themselves, *Confess* their Sins,
'and *Pray* for Pardon: *That* since the Sins of
'Believers, do Impair their *Graces*, and *Com-*
'forts, Harden their Hearts, wound their Con-
'sciences, Hurt and Scandalize others, Grieve
'Gods Holy Spirit, Expose to His Fatherly
'Displeasure, and bring Temporal Judgments
'upon them; their Sins *Hurt* them, and they
'should be afraid to Commit them: *That* Sav-
'*ing Faith* lies not in a full Perswasion and
'Assurance, that our Sins are actually Pardon-
'ed; and *Marks* and *Signs* for the *Trials* of our
'Spiritual Estate are to be sought after: and
'*Sanctification* Evidenced by the Spirit of God,
'unto our Consciences, is a certain Sign and
'Mark of our *Justification*; *That* the *Law*, de-
'livered by *Moses*, continues in its Commands
'and Curses, *Undissolv'd*; and still is of use,
'to convince of Sin, that we may see a need of
'Christ; and therefore is to be *Preached*; and
'we are to look unto it: *That* though men
'want Ability to Believe Savingly, yet its the
'Duty of Gospel Ministers, to make the *Offer*,
'and Testify unto them, that whoever Believes
'and Repents shall be Saved; and its the
'Peoples Duty, to make use of their Natural
'Faculties, with such External means and
'workings of the Spirit, as God affords them,
'that they may Believe, and Repent, and be

'Saved: *That* our Sins were not so laid upon 'Christ, as to make Him every way as *Sinful* 'as we; and we are not every way as Right-'teous as Christ: And none may Expect to be 'Pardoned in a state of Unbelief and Impeni-'tence; And continued Repentance with Holi-'ness, are necessary to our possession of Eter-'nal Life.

Truly, We cannot imagine, why the Bre-thren of this perswasion, should be Reproached or Suspected for *Antinomians*.

But we also find our Honoured and Worthy *Brethren*, who have been distinguished by the Name of *Presbyterian*, on all occasions asser-ting and adoring the *Grace* of the *Holy Gospel*. It were easy from the writtings of such Great men, as (to mention only one *Fratrum Dulcissi-mus*,) Dr. *Manton*, and Dr. *Bates*, to Extract as rare Schemes of Evangelical *Truth*, and *Grace* as any of us all can desire. But what needs it? When besides what hath occurr'd in the *Pacifi-catory Papers*, which the most Eminent among them have sign'd and sent unto those that have been Jealous of them, their *Confession of Faith*, ex-pressly declares, 'Those 'whom God effectually *Call-*'*eth*, He also freely *Justifi-*'*eth*; not by Infusing Right-'teousness into them, but by 'Pardoning their Sins, and 'by accounting & accepting 'their persons as Righteous;

'not

[*See Dr.* Manton, *on Heb* 11. 4. *And Dr.* Bates, *on Psal.* 130. 4.]

[*Conf. of Faith, Agreed by the Assembly of Divines, at* Westminster. *Chap.* 11. *Art.* 1.]

'not for any thing wrought in them, or done 'by them, but for Christs sake alone; not by 'Imputing Faith it self, the Act of Believing, or 'any other Evangelical Obedience to them, as 'their Righteousness: but by Imputing the O'bedience and Satisfaction of Christ unto them; 'they Receiving and Resting on Him, and His 'Righteousness, by Faith, which Faith, they 'have not of themselves, it is the Gift of God. Brethren that are thus perswaded, cannot with out Extreme Injury, be called, *Arminians.*

Briefly, We have the Testimony of that *Man of an Excellent Spirit*, the Reverend Mr. *How*: 'We are all agreed, *That* a Sinner, can never be 'Saved, but he must be *Justified*, and he must 'be *Sanctified*: *That* such *Justification*, and such '*Sanctification*, are both the Effects of most 'absolutely free and Sovereign Grace: *That* the '*Righteousness* is entirely and only *Christs*, by which 'we are *Justified*, and the *Spirit* is most entire'ly and only *Christs*, by which we are *San'ctified*: *That* whoever doth sincerely, Evange'lically *Believe* in God through Christ, Re'ceive Christ, and is United with Him; and 'by serious *Repentance* turn to God, and having 'been made willing in the day of His Power, 'doth now render sincere *Obedience* to Him; 'Every such one is Accepted with God; 'others are liable to abiding wrath: *That* such '*Faith*, such *Repentance*, such *Obedience*, even in 'the most entire Sincerity, are not to be con'sidered at all, as any cause of a Persons

'Acceptance

"Acceptance with God; they Characterize th
"Accepted Person, but cause it not; no inte
"nal Work of the Holy Ghost can be an
"part of the *Righteousness*, that must *Justi*
"us before God.

Reverend Sirs; let it not be a *Wonder* t
you, that your *Divisions* are *so* to *us*, whe
we can discover so little, that is left for yo
to *Divide* upon. 'Tis a frequent Occurrenc
in the *World*, *Maxima Odia ex levissimis Ca*
sit; but when such a Thing Occurs in th
Church, it must certainly be reckoned amon
the *Devices of Satan*, and, why may it no
be ascribed unto his *Energies*? Howeve
We do not see the *least Cause*, for *You*
O ye Men of God, to be suspicious of Eac
other, as having a Design to betray the *Pr*
testant Religion, and maintain your Suspicion
with a strong Indisposition to be Cured of tho
Evil Surmises: For *You*, to disparage the Per
sons and Labours and discourage the Minist
of Each other, and seem to delight in occ
sions for Disparagement: For *You*, to wri
against each other, with poinant Invectives; o
do any thing but that whereby *Men may know*
that ye are the Disciples of the Patient JESUS
any thing that can't stand before the *Thirteent*
Chapter, in the *First Epistle* to the *Corinthian*

We do acknowledge, that in Explaining th
Illustrious Article of, JUSTIFICATION, there
may be *Varieties* of *Expression* among you
But are they such, we beseech you, as will *Justi*

ll the *Diſcord* that hath ariſen thereupon? The words of the Incomparable Dr. *Owen*, in is Golden Book, of *Juſtifica-tion*, are worthy to be written [pag. 79, 80.] n Letters of Gold: 'Among perſons, who agree in the *Subſtance* of the Doctrine, there is ſome Difference about the *Nature* of *Faith* whereby we are juſtified, with its proper *Object* in juſtifying, and its *Uſe* in Juſtification. And an inſtance we have herein, not only of the weakneſs of our Intellects, in the Apprehenſion of Spiritual Things, but alſo of the Remainders of *Confuſion* and *Diſorder* in our Minds, at leaſt, how true it is, that we *know only in part*, while we are in this Life. For whereas, this Faith is an *Act of our minds*, put forth in the way of *Duty* to God, yet many by whom it is Sincerely Exerciſed, and that continually, are not agreed either in the *Nature* or proper *Object* of it. And notwithſtanding this *Difference*, they do yet *all of them pleaſe God*, in the Exerciſe of *Faith*, as it is their *Duty*, and have that Reſpect unto its proper *Object* that Secures both their *Juſtification* and *Salvation*. And if we cannot on this Conſideration *bear with*, and *forbear* one another, in our *Different Conceptions*, and Expreſſions of thoſe Conceptions, it is a Sign we have a great mind to be *Contentious*, and that our *Confidences* are built on very weak foundations.

But how marvellous a thing is it, that your

Con-

Contentions do continue, after one side has gone so far as to tell the other, *If you attentively and deliberately weigh, what we have asserted on the Article of Justification, we are Confident, it will Evidently and Undeniably appear that we perfectly agree with our Brethren, in the Evangelical Doctrine of Justification, even in the very phrases, and modes of Expression?*

Honoured Sirs; We cannot conceal from you, some of those Afflictive Resentments, that your Friends as far off as *America*, have had upon your *Contentions*. We have *Mourn'd*, as often as we have Thought, how much the *Dove* like *Spirit* of our Lord Jesus Christ, has been distasted by the over-flowings of *Gall*, that we have seen, in some Disputations; and *Grieved* by your *Bitterness* towards one another. That *Spirit, in You*, (O ye Followers the *Lamb*,) *Lusteth* AGAINST *Envy*: You need not be told, That *Variance, Emulations, Wrath, Strife* and *Envyings*, are *Works of the Flesh*, to be mortified by that *Spirit*. We have *Mourn'd*, when we have Thought, What *Scandal*, and what *Scoffing*, hath been afforded unto our Common Enemies, by the Treats that you have given unto one another; *They* have *had you greatly in Derision: because you have declined from the Law of the Lord*, whose Dying *Prayer*, and *Charge* was, *That we should Love one another*. But we remember with Horror, what horrible Storms quickly came upon the Primitive *Christians*, when the *Feuds* among them, were such as to be

Expos-

Exposed upon the *Pagan* Theatres. We have *Mourn'd*, when we have Thought, what Invaluable *Opportunities*, to get a Redress of Troublesome Inconveniencies yet remaining upon you, have been Lost, while your *Time*, and *Zeal* hath been misemploy'd, in Studying how to Trouble one another. When your Father *Abraham*, was making overtures of Accommodation to his Kinsman, God immediately shew'd him the *Land of Promise*, and said, *All this Land, unto thee will I give it.* But alas, why should Good men, do any thing to delay the Enjoyment of *Promised*, and Expected Salvations! We have *Trembled*, when we have seen our Nation, by a *Flood* of Wickedness, Ripening apace for the *Judgments* of God, and for an *Overflowing Scourge*; and we have been *Afraid*, lest the *Day of Temptation*, of late upon *You*, may have produced those miscarriages, that shall defeat you, of a Share, in any Notable preservation, from the *Day of Destruction*, that *Some* fear to be at hand. Were there any likelihood, that the Fury of the *Caroline Persecution*, could be Revived by any future changes upon the Nation, according to the Good-will, that *High Church-men* continue to Express unto that way of handling you, how likely would be new Sorrows to Chastise your misimprovement of your wondrously Restored Liberty; and, *How Righteous the Dealings of God!* Without such a Supposition, if little *Birds* will never leave off Pecking at one another, they may soon find, if they will give themselves the Leisure

to *Think*, whence there may come a great K[illing] that may Devour all. Or, Suppose a *Plag*[ue] (which Mercy forbid) should e're long bre[ak] forth, upon the braveſt and biggeſt City in E[u]rope; the *Scratches* that the Servants of God have been giving to one another, (which a[re] indeed, *Abominations to be Sigh'd for*!) wou[ld] be but poor *Marks*, to recommend them un[to] the *Angels* of Protection! When the Apoſt[le] could ſay, to the *Corinthians*, *I hear there a[re] Diviſions among you*, it was not long before h[e] ſaid, *Many are Weak and Sick among you, an[d] many Sleep*. In Short, We want words, to de[-]cribe our *Agony*!

Now, becauſe we hoped, it might ha[ve] ſome little Tendency, towards the *Cure* of you[r] Diſſenſions, and Diſtempers, to let you know how uneaſy they be to the Churches of *New England*, where you are moſt Highly Eſteem[-]ed, and where you have whole Provinces an[d] Colonies, of your *United Brethren*, the Paſtor[s] of theſe Churches, that met a while ſince i[n] *Boſton*, deſired ſome care to be taken, Tha[t] their deareſt Reſpects unto you, might *ſom[e] way* be ſignified, with their Hearty Wiſhes That the Glorious Graces of the Lord Jeſu[s] Chriſt which adorn you, may prevail over th[e] Diſtempers of your preſent *Controverſies*, an[d] preſerve among you the *Bleſſed* Name of UNITED BRETHREN.

Wherefore, being very ſure of their Concur[-]rence to ſuch Wiſhes, I humbly Take *This Way*

My

My Reverend Fathers and Brethren, to Sollicit your *Second Thoughts* upon your *Controversies*, and your laying aside all *Strife*, but that of *Love*. May the Souls of your *American* Brethren, that ardently Pray and Long for it, be Refreshed, with the *Melody* of your *Concord*; and may all the Symptoms of *Displeasure* in you against one another, be forever so extinguished, that there may therein be no Tokens of Heavens being *Displeased* at both. May there be so little of any Jarring like that between *Chrysostom* and *Epiphanius*, or like that between *Peter* and *Meletius*, among any of you, that no man may *Set at nought his Brother*, but all *may follow after the Things that make for Peace*, and *add unto their Godliness*, *Brotherly-kindness*. May you, *Walk together* in those *Greater* Things, wherein you are *all Agreed*, and in the *Lesser* ones, wherein you are not so, yet *Value* one another, as we afar off do *all* of you, and not count the *Vertues* and the *Talents* of the most *Worthy men*, to be *Little worth*, Except they violently Espouse a *Party*.

Amen; My most Honoured; and, *May the God of Love and Peace* hereunto say, *Amen*. *The God of Patience and Comfort, grant you to be like-minded one towards another, according to Christ Jesus.*

The Opportunity taken thus publickly to Addreſs you, is from the Publication of a Diſcourſe lately delivered at *Boſton*, which hath been more than once aſked of me, by ſome of the Faithful. It was foretold by our famous Old Mr. *Cotton*, That the Truth of the Goſpel profeſſed in theſe Churches, being a *Pure* ſort of Thing, would not be kept but in *Pure* Veſſels; and that therefore when the Profeſſors of the Goſpel degenerated into *Impurity* of Converſation, the *Pure Evangelical Truth*, would ſoon be given up. 'Tis therefore but a *Godly Jealouſy*, That in the growing Degeneracy of our Churches, there is danger leſt the *Evangelical Truth*, eſpecially, in the Grand Point of, *Juſtification*, come to be depraved, with the manners of the *Riſing Generation*. To do ſomething for the prevention of ſuch a fatal *Apoſtaſy*, and for the *Directing* and *Confirming* of our Flocks in the *Faith* which is our *Life*, this little *Treatiſe* is now ſent abroad. And that it may be done the more Effectually, THREE of the moſt Eminent Perſons in our Churches, (One of whom, is an Aged *Polycarp*, that hath been about Fourſcore and Four years a Diſciple of the Lord Jeſus Chriſt) have kindly favoured the *Treatiſe*, with their *Atteſtations, That it contains no other than the Faith hitherto Held and Preach'd in the Churches of* New-England. As being *Such*, (and not at all

all on the account of the Unworthy Writer, I presumes to ask a favourable Attention and Reception, from all that may see cause to Look upon it. And, As no other, than the poor Messenger, to bring *it*, You will Consider,

Honoured *SIRS*,

Your Unworthy Servant,

Cotton Mather.

To the Reader.

THAT Celebrated saying of *Luthers*, That the Doctrine of *Justification*, is, *Articulus stantis aut cadentis Ecclesiæ*, ha's been found most true. It is the *Crisis*, the chief indication of the Churches state, which will *Stand* or *Fall* with *this Truth*. The Churches in *Galatia* Embraced *another Gospel*, when they let go this principle, *That we are Justified by the alone Righteousness of Christ apprehended by Faith.* The parting with *this Truth* has also proved fatal to the *Romish Synagogue*: Without doubt *Paul* was acted by a *Prophetick Spirit*, when in his Epistle to the *Romans*, he did so largely insist on this Subject.

We esteem the *Lutheran* Churches to be in several points *Heterodox*: And in some things (especially in the Doctrine of *Free-Will*) in which *Luther* himself (who was a great Champion) did strenuously assert the Truth, they have deserted him. Nevertheless, the *Substance* and *Vitals* of Religion have been preserved among them by their stedfast profession of the *Gospel*, as to this *Important Article*. I am sorry to find

find in the *Acta Eruditorum*, published at *Lipsick*, that some of late begin to be tainted with Notions, as if mens *Own works* had a *Causal* influence into their *Justification* before God. It seems the Translating of some Books of a famous *English Divine* into Latin, has proved injurious to the *Gospel* among those that are called *Evangelicks*. The Churches in this Wilderness have not for these Threescore years been troubled with Controversies of this Nature: Only one Gentleman many years since, published a Book abounding with *Socinian Errors*, which was Judiciously and Learnedly refused by our famous Mr. *Norton*.

Concerning the *Author* of the Discourse Committed herewith, Or, concerning the Discourse it self, I have (by reason of my Relation to *him*) nothing to say, only that having perused it, *I find that it is Consonant to the Doctrine of Justification formerly Preached and Believed, and (through Grace) still owned in the Churches of* New-England.

Increase Mather.

To

To the Reader.

THE *Justification of a Sinner*, in the Sight of God, being a matter of greatest Importance, and Concernment to the Souls of men; it hath been the Practice of the Ministers of *New-England*, (according to my Observation) from the Beginning, frequently to acquaint their People with, or to insist upon the true Doctrine of *Justification*, according to the word of GOD; and the *Confession* of our Faith, and concurrence of the *Protestant* Divines and Churches in other parts of the World: and for divers of the most Eminent of the first Ministers to leave upon record the same Doctrine in their Printed works for the benefit of Posterity; Such as Mr. *Hooker*, Mr. *Richard Mather*, Mr. *Chancy*, Mr. *Shepard* and Mr. *Norton*: in which Practise they have been followed by the Ministers who have succeeded them: As there was a very useful Discourse of Mr. *Willard* on Justification, Published some few years ago; So here is now presented to the Readers view, another little Treatise on the same Subject, containing *no other Doctrine of Justification, than*

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What hath been Preached and Received in New-England from the beginning.

It is true indeed that in our first times and for some few years, the *Peace* of these Churches was disturbed by a Company of real *Antinomians*, who zealously crying up the *free Grace* of God, and the *Righteousness* of Christ for *Justification*; but grossly neglecting, slighting and vilifying the Graces and Duties of *Sanctification*, they made their folly appear unto all men, and their Religion quickly came to an end. For by their general removal out of this Colony to *Road-Island* (a place where they might every one *do what was right in their own eyes*) they shewed themselves to be meer *Libertines*, and downright *Worldlings*: contenting themselves with the accommodations of a fruitful Island, they cast off the very *Form of Religion*; they and their Posterity (for the generality of them) living about these threescore years past, without any *Churches*, *Ministers*, *Ordinances*, or keeping of the *Lords Day*, only professing *Liberty of Conscience* at large, that men might there be of *any Religion* or *no Religion*, as they would themselves: this is notoriously known to all *New-England*. So dreadfully dangerous it is to *turn the Grace of God into Wantonness*, and to pervert the Doctrine of *Justification*.

After that Storm was over, and ever since (in my Observation) the Ministers and Churches of *New-England* have retained and maintained

ed the true Doctrine of *Justification*, with an equal care of the true Doctrine & Practice of *Sanctification* to be forever joyned with it; professing all and proclaiming to all men, that we take the *Law* of God in his *Ten Commandments* to be the *Rule of Life*; and yet so, as to Fence against the other Extream of Establishing any *Righteousness of our own*, which is equally dangerous to the Souls of men, and which we all naturally and habitually are enclined to, seeking to be justified, either by works without Christ, or some way or other joyning them with Christ. Hence they have constantly affirmed & maintained, that the *Righteousness* of Christ alone, (*viz.* Christs Obedience to the *Law* in *our Stead*) is the only *Material* and *Meritorious* cause, and Gods gracious *Imputation* thereof unto Believers, is the only formal cause of our *Justification*; whence it is that our Sins are pardoned, and persons are accepted as righteous unto Eternal Life.

As for the Reverend and Worthy *Author* of this ensuing work; after he had published many fruitful Treatises on other Subjects, he hath obliged his Native Country by the Publishing of *This*, which we have now in our hands; which though *Small in Bulk*, yet is *Great in Worth* and Usefulness; that in my apprehension it may be called *Medulla Theologiæ*, in the matter of our *Justification*, and so much the rather, because it is not handled in a way of *Controversy*, but of clearing the *Positive Truth* in relation to so great a Concernment to the Souls of men.

Truly,

Truly, I am not without some hope but that (through the blessing of God) it may be a means of some good, not onely to our selves in *New-England*, but also to our Brethren in our Mother *England*, from whence we came. It hath too often been credibly reported here, that for several years, the dissenting Churches and Ministers in *London*, have been under an *Hour of Temptation* by means of *Controversies* raised amongst them, about the Doctrine of *Justification*, Preaching and Writing one against another, with personal reflections, and passionate expressions, causing Animosities, Distances, and Divisions, to the hindring of Edification: concerning which it may be said, as the Apostle did, *My Brethren these things ought not so to be*: it is to be wished they had never been, and that they may be Extinguished as soon as may be, and that all *Good Means* may be used for that *End*. And who knows but that this Servant of God, though a *Junior* to many of the Reverend Elders now contending (as *Job* and his Friends) may (as another *Elihu*) by ascribing all the Glory of *Righteousness* to his *Maker* and Redeemer, and by making *mention of his Righteousness, even of his only*, contribute something towards the *Reconciliation*, right understanding, and good agreement of the *Dissenting Parties*.

But when? O *when*! will the Lord perswade the hearts of his Servants, to practise according

to

to that professed Principle, to *Bear with* & *Forbear* one another in different Explanations the same Truth, when they agree in the *Substance* thereof, according *Phil.* 3. 15, 16. *Eph.* 4. 2, 3.

I Remember that our good old Mr. *Cot* though he differed from some of his Brethren the *Souls Preparation for Christ*, yet thus Exp sed himself; *Our Brethren speak of Preparat Works, now though some declare such works to preparations to Conversion, which others take to fruits of Conversion, yet we all agree in this, t such works must be, and are, in all that are un the Effectual working of the Word and Spirit Christ, and so the Difference is but Logical, a not Theologica; for we agree in the same tru for the main, though we Express it in a differe manner.* In such cases if we cannot judge speak one and the same *truth*, in one and the sa *way*, we must learn, *Placide ferre contra Sentient* mildly bear with difference of judgment o in another. And Dr *Owen* in his Preface bef that Excellent Treatise of Mr. *Polhill* on t *Divine Will*; though he doth express his o *Dissent* from some of his apprehensions in th Book, as, about the Object and Extent of *R demption*, yet he thus declares himself; *But wh there is an agreement in the Substance, and defe of any Doctrine (as there is between my judgmen and what is here solidly declared) it is our du to bear with each other in things Circumstanti and different Explanations of the same tru*

An Expreſſion worthy to be written in letters of Gold, and graven deep in the hearts of all good men!)

I crave leave to propound another Inſtance: Whereas it is clear in Scripture, that the ſame *Righteouſneſs of Chriſt* which in the Text inſiſted on, is called the *Righteouſneſs of God*, in other Scriptures it is called the *Righteouſneſs of Faith*, and that *Faith is accounted to us for Righteouſneſs*, and its expreſsly ſaid, *We are Juſtified by Faith*: Now, the *Jewiſh*, the *Popiſh*, the *Arminian* and *Socinian* gloſſes on ſuch Scriptures being rejected as Erroneous; I have obſerved many years ago, in the Sermons and Writings of our Ancient Holy and Practical Divines, that lived in the Age before us, though they agreed in the ſame Truth for the main, yet they have gone *divers ways* in giving the ſenſe of the fore-named Scripture Expreſſions: As now, that,

Faith is accounted to Believers for *Righteouſneſs*.

Now they have ſaid, *Faith* is to be underſtood,

1. Either as the *Qualification* of the Subject, or Perſons to whom this Righteouſneſs belongs; as *Rom.* 3. 22. *Unto all, and upon all that believe*, and *verſe* 30. *By Faith, and through Faith.* It is certain that all *Unbelievers* are *Condemned*; therefore only ſuch as are qualified with the Grace of *Faith* are and ſhall be *Juſtified.*

2. Or in relation to its *Object*, the Lord Jesus Christ. Jer. 23. 6. *He shall be called, The Lord our Righteousness*: and 1 Cor. 1. 30. *He is made of God Righteousness unto us.* Hence to be *Justified by Faith*, and to be *Justified by Christ*, are made to be all one, (*Gal.* 2. 16, 17.) because *Faith* finds that *Righteousness* by and for which we are *Justified* in Christ alone.

3. Or by virtue of *Union* with Christ, it being the nature of *Faith* to *Unite* the Soul unto Jesus Christ: Hence the Name of Christ, the *Lord our Righteousness*, Jer. 23. 6. is given to the *Church*, (the whole body of believers, and every believing Soul) Jer. 33 16. *She shall be called the Lord our Righteousness.* When we are *found in Christ*, we have *his Righteousness*, (we have a Propriety in it, the possession of it, and the use and good of it for our *Justification*. *Phil.* 3 9) We are made the *Righteousness of God in him.* 2 *Cor.* 5 *last.* not in our selves but *in him*; by Virtue of a *Marriage Union* with Christ, whence we have Communion with him in his *Righteousness* (as all in all other saving good:) it is *His* to *Glorify* him, and *ours* to *Justify* us.

[Tho' some indeed chuse to read that place, *He who shall call it is, The Lord our Righteousness.*]

4 Or as *Faith* is an *Instrumental Cause* (as some) or an *Instrument* (as others) of receiving,

ing, apprehending and applying Christ and his *Righteousness* to our selves, for the use and good of our own Souls: As the *Hand* is the *Bodies Instrument* to receive a Gift; so *Faith* is the *Souls Instrument* to receive Christ and his *Righteousness*, as the *Gift of God unto us.* Joh. 1. 12 Phil. 3. 9. 12 Rom. 5 17. we are said to *receive the gift of Righteousness.*

5: Or as *Faith* is the *Condition* of the *Covenant of Grace* We read the very word [*Condition*] in *Luk.* 14. 32 [*Condition of Peace*] And for the thing, it is evident enough, because there cannot be a *Covenant* without a *Condition*; our blessed Saviour expressed the Sum of the Gospel, or *Covenant of Grace*, in a *Conditional Promise*, Mark 16. 16. *He that Believeth shall be Saved* We cannot partake the *Spiritual Good* of the Promise, except we perform the *Condition* of it, though it is the *Grace* of God that must enable us thereunto. *Phil.* 2. 13. *Eph.* 2. 7, 8 *Col* 2. 1, 2.

Justification is one of the Principal blessings of the *Covenant of Grace*, which cannot be enjoyed but in the way and by the means of believing

Now I beseech you, why may not all these be acknowledged as *Orthodox*? Seeing they include one another, and give light one to another, and the *last* includes all the former? If some insist more upon one, and others insist more upon another, why should that be trouble-

some to any, when they all agree in the fa
Truth.

Finally, My hearts desire and Prayer to Go
in relation to the Learned and Pious Auth
of this work is, that he may be gracious
preserved in *Life* and *Health*, and enabled
constant Supplyes of the Spirit of God,
Write *Many* such Useful *Books* as this, for t
Glory of God and Edification of his Peopl
and that he would Bless this to the attainin
of those Good Ends whereunto it is designe

John Higginson

September 28.
1699.

To

To the Reader.

THough man's fearful *Apostasy* hath not extinguished in him his eager cravings after *Happiness*; yet it hath not only involved him in *Infelicity*, but also left him in the dark, and utterly at a loss about the true way of his recovery: And, whereas *Life and Immortality are brought to light by the Gospel*, and men are pointed by it how to obtain deliverance from Misery, and secure to themselves Eternal Blessedness; yet such is the folly of the greatest part of them that live under the external dispensation of it, that they *pervert it to their own Destruction*, and make it to them a *Savour of Death*, whiles, instead of being directed by it to the *Grace of God*, on which alone their Salvation depends, they seek to turn it into a *New Covenant of Works*; or else abuse the Grace of it to encourage themselves in an *Ungodly Life*. How few there are that do at this day *Doctrinally* hold *the Truth as it is in Jesus*, but do verge, either to *Pelagian* or *Arminian* tenents on the one hand, or *Antinomian* and *Libertine* on the other, is lamentably obvious. And if ever there was a peculiar necessity of

endeavouring to state the *Truth* right between these, and call upon *Christians* to see to their principles and practices in this regard, it is *now*. It is certain, that there is but *One way* for fallen man to be Saved, and that is by *Christ*: It is equally certain, that they who would be Saved by Christ, must be entituled to his *Righteousness*; and that they may so be, they must utterly forgo their own: and *Christs Righteousness* becomes our only by *Faith* on our part, which is thus derived to us by Gods gracious *Imputation*, according to the tenour of the *New-Covenant*. There was a *Righteousness* required of man, by the *first Covenant*, under the penalty of *Death* on defect; his failing in it brings him under *Condemnation*: If he be *Justified*, it must be consonant to the Law that Condemns him; he must then be found *Righteous*, else he cannot be *Justified*. That he may be so, there must be a *Righteousness* that answers all the demands of that Law; and this *Righteousness* must be his, else it will not stand for him: he hath none such *Personal*, nor is capable of it, as the case at present stands, since there is not only the Command to be perfectly obeyed, but the forfeiture to be *Satisfied* for, which he is every way incapable of complying with in himself. It is therefore only the *Righteousness of Christ* that will do; and that this may be his, it must be *Imputed* unto him by God, which is only done upon his *Believing*: this then alone can be his *Justifying Righteousness before God*. But this dischargeth him not from the Law as a *Rule*, but adds new obligations to his

his performing of sincere Obedience to it: and though it be not a *Condition* of *Justification*, it is yet a *Qualification* of one that is *Justifyed*, and without which he cannot be Saved, that he be *Sanctifyed* throughout. A mistake then in this affair, is of no less Consequence than the loss of a Soul. The ensuing Discourse on this weighty and necessary Subject will therefore be very welcome to any that are duely concerned about their own Salvation, and desirous to be guided in the way to it. There is no *Justifyed Believer* but will be able to Seal to the Truths here declared, on his own Experience; and the *Awakened Sinner*, who is Sollicitous to be rightly informed in his greatest concern, will here have a clue to lead him right, and help him to steer safe between the rocks on the one hand, and the quicksands on the other. For my own part, I must profess, that I was abundantly satisfyed in, and not a little affected with the delivery of these Truths in the *Preaching*; the solidity of the matter, agreeable to the *Gospel of Christ*, and calculated to the sound Judgment of our most Excellent *Reformers*: and the manner, being with great Solemnity, for the Awakening of mens Consciences, and engaging to a serious Examination of their Foundation, and careful endeavour not to be *found* in any other *Righteousness* in the great Day: So that I was glad to hear of the making them more Capable of being a Publick benefit. The Doctrine here Delivered, is what was *Declared to the Saints of Old*; it is the *Faith*,

in

in which alone I have any Hope of Eternal Life. *If these Truths fall, the Gospel must fall with them.* If the Errors of the times draw men off from *this Foundation*, they will be found on the *Sand* when the Storm cometh, and then Wo to them. I am satisfyed *if the Righteousness of Christ were more prized by us, there would be more real Holiness Practised among us.* My request to God is, that He will Succeed these Faithful Labours of his Servant, with all his other Industrious Endeavours, for much Good and Edification: And for the Reverend Author, my wish is, *Serus in Cælum redeas*: Let God Bless his indefatigable thirsting to do Good in his Generation, with a long continuance in his *Harvest*, and dayly experience of plentiful Success.

The Prayer of one who is,

Less than the least

of Saints,

Samuel Willard.

The

The Everlasting Gospel.

ROM. I. 17.

The Righteousness of God is Revealed from Faith to Faith.

THE mind of man, is never Exercised about a more Important CASE than This; **How may Sinful Man be made Righteous?** And the Mind of every Reasonable man must by Thoughts upon this Important CASE, be often cast into Agonies. God, *that forms the Spirit of man within him,* hath *formed* in the *Spirit* of man a *Conscience,* which, in all men that are not Stupified and Brutified with Senseless wickedness, does with distress think upon that

that Great Question, *How may I arrive to a Righteousness, that may Entitle me unto the Favours of God?* Unto this Great Question of every Awakened mind, there is a Satisfying Answer given in the *Gospel* of our Lord JESUS CHRIST and there is no little Demonstration and Confirmation of the Christian Religion in this Glory of the Gospel, *That no Religion else, gives an Answer to it, that will in any measure Satisfy.* The *Superstitions* Practised among the ungospellized Nations of the Earth, to obtain a *Righteousness* before God, are indeed so very Ridiculous, that no part of mankind, except strange Enchanted, could be contented with such Idle and Futil Practices. The very *Recital* of them would be a *Comedy*. But the methods of obtaining *Righteousness*, prescribed in the *Christian Religion*, are full of an evidently Glorious Majesty: There is nothing in them, unworthy of a *God*.

That Renowned Preacher of the *Gospel*, our Apostle *Paul*, therefore tells the Church of Rome, That *he is not Ashamed of Preaching the Gospel*. I pray, Sir; Why not? He Replyes Because 'tis that which the *Salvation* of Sinful man, will Turn upon his Receiving, or his Rejecting of: And this is manifest, because the only way, how Sinful man may attain unto *Righteousness* is therein *Revealed*.

The *Righteousness* for Sinful man *Revealed* in the Gospel, is called, *The Righteousness of God*. And when it is here said, That it is *Revealed from Faith to Faith*, 'tis an Expression full of Emphatical

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ical and Remarkable Significations. But the um of them all is, *That by Faith, we Appre-end this Righteousness* : And that there is *to aith* Revealed, the *Righteousness*, wherein *by aith* we are *Interested*

In the Epistle to the *Church of Rome*, the Arti-le of a Sinners being made *Righteous* through *aith* in the *Righteousness of God*, is by the Spirit f Prophecy most agreeably insisted on: The Holy Spirit foresaw, that the *Church of Rome*, ould fall into an horrible *Apostasy*, which would ery much ly in their confounding that very rticle. 'Tis an Article in which lies the very *Marrow* of the *Gospel*! Give Attention, O my Hearers, Give a Great Attention to this most *lorious Gospel of God* ; And, *Hearken, O People, very one of You.*

That which now Entertains you, is this *octrine of God your Saviour.*

The Righteousness of God Revealed in the Gospel is Apprehended by the Faith of Every Sinful man that is ever made a Righteous one.

That Illustrious CASE; *How the* JUSTIFI-ATION *of a Sinner is brought about* ? must e now discoursed and discussed.

The First part of our Discourse must be, to *xplain* this *Gospel* in several *Propositions.*

PRO-

PROPOSITION. I.

A man cannot be *Righteous* before God, and Accepted and Entitled unto Life, without the *Righteousness of God* Imputed unto him.

Now, to set this All-concerning Truth, in a fair View before you all, it must be in general premised, *That Righteousness is that full conformity and Obedience unto the Law of God, which gives a Right unto the Benefits, that are promised unto such Obedience.*

More particularly,

We are to know, That God gave unto man, His *Commandment* in the way of a *Covenant*. The *Commandment* thus given by God unto man, is contained in the *Moral Law*. God by His *Commandment* required man to perform all the Duties of *Piety*, of *Equity*, and of *Charity*, without the least Failure in any circumstance. *Love* to God, *Hope* on God, and *Joy* in God, with an Observance of *Every Thing* that He shall either by the Light of Nature, or by further Command, enjoyn upon us; And all This, without the least, *Imperfection*, or *Interruption*; This is the *Moral Law*. And this *Commandment* was put into the Form of a *Covenant*, by Ratifying it with *Promises*, and *Threatnings*: *Promises* of Blessedness, as the Recompence of *Well-doing*; *Threatnings* of Misery, upon the least *Rebellion*. So we read, in Matth. 19 17. *If thou wilt Enter into Life, keep the Commandments*

And

And so we read, in Gal. 3. 10. *Cursed is Every One that continueth not in all Things.*

We are to know, That the *Commandments* given by God unto man, in that *Covenant*, is the *Rule of Righteousness*. That *Righteousness* whereon is our Claim to *Happiness*, must needs relate unto some *Rule* or other. Indeed *Righteousness* is but a *Regular* Acting, an Acting according to *Rule*. The *Righteousness* of man, must lye in his Agreeableness unto the *Rule* that God hath given him. Now the *Law* which God gave unto man, at his First Creation, is the *Rule* of his *Righteousness*; yea, 'Tis an Eternal, an Inviolable, an Unalterable *Rule*. Is that *Law* abrogated! No, Non never shall it be abrogated throughout Eternal Ages: God will forever *Magnify it, and make it Honourable*. The substance of this *Law*, is, *That man* do universally and unchangeably cleave to *God*, with all his Faculties, as his Best Good, and his Last End, and his Only Lord; and Obey His Will, in all things that he knowes to be so, in which Way soever, and at what Time soever, it be made known unto him. And as long as *God* shall be *God*, and *Man* be *Man*, this *Law* will be in force; Take away this *Law*, and we have no standard of *Righteousness* left unto us. To imagine this *Law* so divested of its Power, to demand *perfect Obedience*, that what is not so, shall be accepted as *Righteousness according to Law*, is to *speak Evil of the Law*. Hence we thus Read. in Rom. 3 31. *Do we*

make void the Law through Faith? God Forbid: Yea, we Establish the Law.

We are to know finally, That man by Sinning against the *Commandment* of God, is fallen short of *Righteousness*. Truly, No man is able to come up Exactly unto the will of God, in any one Point of the *Law*; but his *Carnal mind* is full of *Enmity* against that Will. And if he could exactly come up to it in every point of the *Law*, yet That could not make Atonement for those Violations of it, wherewith every one is Chargeable. The *First man* immediately Sinn'd against God, in *One* remarkable Instance, wherein the Sovereign Lord made a *Tryal* of his Fidelity. Immediately poor man, lost not only his *Innocency*, but also his *Ability*. He *fell short of the Glory of God*; and all his Offspring fell with him and with him. Hence we thus read, Rom. 5. 6. *We are without Strength, and Ungodly.*

Wherefore, That the Elect of God may be *Saved* from their Sins, and that the *Justice* as well as the *Mercy*, the *Wisdom*, as well as the *Justice* of God, may be glorified in our Salvation; Behold, what a Wonderful Thing is come to pass!

First. There is a glorious *Righteousness*, which our Lord JESUS CHRIST hath *brought in* before God, for the use of His chosen People. An Angel from Heaven once told this thing to a man *Beloved of God*, in Dan. 9. 24. The *Messiah* shall *bring in Everlasting Righteousness*.

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Now the *Righteousness* thus *brought in* by our Lord Jesus Christ, is not His *Essential Righteousness*, or the Holiness, which as He is *God*, belongs unto Him. 'Tis His *Mediatorial Righteousness* which our Lord *brings in* for us, or a *Righteousness* wherein He acts as a *Mediator* between God and Us. And yet this Expression also is too Wide; The whole *Righteousness* of our Lord, in the Discharge of His *Mediatorial Office* never can be made ours. More particularly then; 'Tis that part of our Lords *Mediatorial Righteousness*, which belongs to His *Priestly Office*, that He *brings in* for us. The *Righteousness* of our Lord as He is our *Prophet*, and our *King*, 'tis for our *Advantage*. 'Tis for our *Advantage*, that, as *Prophet*, He *Speaks in Righteousness*, and as a *King*, He *Reigns in Righteousness*. But what He does *Righteously* in the Execution either of His *Prophetical*, or His *Kingly Office*, is not the *Righteousness* intended for us. It is only as He is a *Priest*, that He *brings in* a *Righteousness* for His People. But still this Expression likewise is too wide. There are some things done for us, by our Lord, as He is our *Priest*, as namely, His *Intercession* with God, which are no part of the *Righteousness*, that He *brings in* for us. But then still more particularly; This *Righteousness* is the *Ponsory Righteousness* of our Lord, or the *Righteousness* which our Lord in the Capacity of a *Surety*, hath wrought out, and so *brought in*, for those, in whose room He became a *Surety*.

You are to Remember, That the *Foundation*,

upon which our Lord Jesus Christ *brings* a *Righteousness* for His Chosen People, is t Eternal *Covenant of Redemption*, made betw God and Him. Albeit some with Impiety nough, put the Name of *A Fiction*, on t Eternal *Covenant of Redemption*, which God Father made with our *Lord Messiah*; yet cannot read the *Eighty Ninth* Psalm, or *Forty Ninth* and *Fifty Third* Chapters of *Isai* or a considerable part of the New Testame Without Believing it. Yea, that *Covenant*, the *Foundation* of our whole *Salvation*, and m particularly of our Lords Coming to ans the Law of God, for our *Justification* that Eternal *Covenant*, our Lord Jesus Ch is by God Constituted a *Surety* for us. T Lord Messiah, is now Expresly called, in He 7. 22. *A Surety*: Which is as much as to s That He came under Obligation, to pay o *Debt* unto God. And tho' this *Name*, is but on in the New Testament, put upon our Saviou yet the *Thing* thereby intended, is asserted t whole Bible over: Well; That our Lo in pursuance of this *Covenant*, might act ally appear in the Quality of our *Surety*, H became a *Man*. His meer becoming a *Ma* or, His *Incarnation* simply Considered, seen therefore no part of the *Righteousness*, whi our Lord ha's provided for us. But in sho That *Righteousness is, His perfect Conformity the Law of God, which in becoming a Ma born of a Woman, He became Subject un* Now, there are Two parts of this *Righteousne*

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We owe a *Double Debt* unto the *Law*: A *Debt* of *Satisfaction*, and a *Debt* of *Observation*. As *Criminal* Creatures, we Owe a *Debt* of *Satisfaction*: as *Rational* Creatures, we Owe a *Debt* of *Observation*, to the *Law* of our God. Both the *Penalty* and the *Precept* of the *Law*, are alike Requisite now to be complyed withal, for the Honour of that glorious Governour of the world, who gave the Law. Accordingly our Lord Jesus Christ, hath answered the *Law* for us, and in Answering it hath *fulfilled all Righteousness*. Our *Surety* had a most *Holy Heart*, and led a most *Holy Life*; The *Exceeding Broad Law* of God, could never tax Him for any thing amiss: And He then endured a most bitter *Death*, even the Substance of that very *Curse*, which was by the *Law* of God, our due for our Sin. Instead of all other *Sacrifice* and *Offering*, our Lord Messiah said, in Heb. 10. 7. *Lo, I Come to do thy Will, O God.* Our Lord Jesus Christ, hath Endured the *Penalty* of the *Law* for us. The *Sufferings* of our Lord, made a full *Satisfaction*, for all the wrong done by our Sin to the Law of God. We are advised in 2 Cor. 5. 21. *God made Him to be sin for us, who knew no sin.* And our Lord Jesus Christ, hath performed the *Precept* of the *Law* for us. The *Actions* of our Lord, have been a compleat *Observation* of the *Law*, and of all that is Forbidden, and all that is Required, in it. We are advised, in Joh 8. 29. *He did always the Things that pleased the Father.* The *Law* which condemns man to *Dy*, still com-

mands him to *Do*. Through the *Sufferings* of our Lord, our Sins are pardoned; but through the *Doings* of our Lord, we recover the Heirship of a Kingdom. Indeed meer *Sufferings* as such, are no obedience. Take the Testimony of *Grotius*, about the Faith of the primitive Church in this point: *Cum duo nobis proponerentur, Christum dixerimus, Impunitatem et praemium, illud satisfactioni, hoc merito Christi, distincte tribuit vetus Ecclesia.* According to *Law*, *Happiness* is due to *Righteousness*. Well we are sure [from Gal. 4. 4.] That our Lord Jesus Christ, was *made under* that very *Law*, from the *Curse* whereof we are delivered by His answering of it. And the *Righteousness of the Law*, we are sure [from Rom. 8. 4.] was *fulfilled, by the Son of God, coming in the likeness of sinful Flesh*. Our Lord Jesus Christ, by His perfect *Righteousness*, may then lay claim to *Happiness*. For whom? Even for those, for whom God has Admitted Him to stand as a *Surety*. God put our Lord under the *Law*, that He might thus furnish us, with a *Righteousness*, in all things answering the *Law*; a *Righteousness*, which Fallen man condemned by the *Law*, could by no means furnish himself withal; a *Righteousness* wherein the Honour of the *Law*, and of the God that gave the *Law*, is consulted infinitely.

Secondly. The Faithful People of the Lord Jesus Christ, have His Glorious *Righteousness* by God *Imputed* unto them. Thus we are taught, in

in Rom. 3. 22. *The Righteousness of God, is by the Faith of Jesus Christ, unto all, and upon all them that believe.* And how comes it so to be: 'Tis by a Gracious *Imputation* of God. The *Phrase*, as well as the *Thing*, is all over *Scriptural*: 'tis derided indeed, and blasphemed, by an *Unrighteous* Generation: but those men do *Err not knowing the Scriptures*; or, which is worse, do Sin against their *Knowledge of the Scriptures*. Is it not expressly written, in Rom. 4. 6, 11. *God Imputeth Righteousness unto a man without works*: And, *Righteousness is Imputed unto all that believe*? Now, when we say, The *Righteousness* of our Lord Jesus Christ, is *Imputed* unto us, the meaning of it, is, *That God, our Judge, Looks on it as belonging to us, and pleadable by us, in order to our being Judicially dealt with al, according to the merit of it.* It is an Act of meer Grace, in our most Gracious God, by which He makes unto us, an Effectual Grant, of that *Righteousness*, which our Lord Jesus Christ, in Answering the *Law*, under which He voluntarily put Himself, hath provided for us, A *Righteousness*, which antecedently to the *Imputation* was not *ours*, is now so made ours, that for the sake thereof, we are both *Absolved* from the *Curse* of the *Law*, and *Adjudged* unto the *Reward* of the *Heavenly Inheritance*. This *Imputation* proceeds not on a *wrong Judgment*, That our Lord Jesus Christ has done what *we* did in our *Rebellion*, and that we have done what *He* did in His *Obedience*. But the *Imputation* makes that become *ours*, which was not so *till*, and which

is

is not so, but *by*, the *Imputation* Thro' such an *Imputation* was brought about the *Justification* which is the *first* whereof we have any *Express Record* in the Book of God. [Gen. 15. 6.]

And it is the *Righteousness* of our Lord Jesus Christ it self, that is *Imputed*. It is not enough to say, That the *Benefits* of it are Communicated unto us: For that is no *Imputation*. How can there an Imputation of a thing, and the thing it self not Imputed: Either the *Righteousness* of our Lord Jesus Christ must be *Imputed* unto us, *Conferred* upon us, *Reckoned* as *ours* when we are made *Righteous*; or else a *Righteousness* of our own Operation: But God knows we have *None* of our own. The Oracles of God have therefore told us, that herein, *We receive the Gift of Righteousness thro' Jesus Christ*. And by this *Gift* of God, the *Righteousness* of the Lord Jesus Christ, becomes as really our *Propriety*, as if we our selves in our own persons had wrought it. The Right of *Inheritance*, the Lawyers tell us, is the best *Right*, that any can have; when God has made over to us the *Righteousness* of our Lord Jesus Christ, it is as much ours, as if we came to it, by the Right of *Inheritance*. Hence we read, in Heb. 11 7 Of *the Heir of the Righteousness by Faith*. But by the Gracious *Imputation* of God, the *Righteousness* of our Lord Jesus Christ being made *ours*, we now stand *Righteous* before God: And as we read, in Rom. 5 19. *By the Obedience of One many are made* Righteous. In that *Righteousness* we stand before that *Righteous* God, who Loves

the Righteous: And in it, we not only have a *Release* from the *Sentence* of *Death*, and *Hell*, which belong'd unto us for our Sin, but we have also a *Title* to all the *Blessedness of the Righteous*: And, *Grace Reigns thro' Righteousness unto Eternal Life, by Jesus Christ our Lord.* As the *Names* of all the Twelve Children of *Israel* were Engraven on the Two Stones which were set in the *Shoulder-pieces*, of the *High-Priests* curious and costly *Ephod*; thus our Lord Jesus Christ, appearing before God, in the *Ephod* of His *Righteousness*, His whole *Israel*, do by *Name* also appear in that *Righteousness*. But because the *Righteousness* of the Lord Jesus Christ is made the *Christians*, 'tis an impertinent Cavil, that then the *Christian* is made a *Saviour* of others, as is the Lord Jesus Christ Himself 'Tis the *Righteousness* of our *Saviour*, so far as we may claim our own *Blessedness* upon it, and not the *Saviourship* it self, that is *Imputed* unto us. The *Saviourship*, and *Suretiship*, is proper to our Lord Himself, and because the Vertue which is in the *Head* is convey'd unto the *Members*, 'tis frivolous thence to argue, that every one of the *Members* is thereby made an *Head* unto the rest.

Thirdly. *Their Righteousness is of me, saith the Lord* JEHOVAH; The *Righteousness* of our Lord Jesus Christ, by the *Imputation* whereof His people are made *Righteous*, is, *The Righteousness of God.* It is *often*, and *justly* called so. But why called so? Why; partly because 'tis a *Righteousness* contrived by *God*, Appointed by

God,

God, and Approved by *God*. The Illustrious Contrivance, of, *Man made Righteous in Christ*, is therefore styled, in Luk. 7. 30. *The Counsel of God*. The way of Saving men from Guilt and Wrath by the *Righteousness* of the Lord Jesus Christ, no man durst, or could have thought of it, if *God* Himself had not first proposed it; And if we have the *Confidence* to come unto God, in any other way but This, *God will Reject all our Confidence, we shall not prosper in it*. But chiefly; Because the Lord Jesus Christ, who hath prepared for us this *Righteousness*, is *God*, very *God*, even by Nature *God*. A man who Denies the *God-Head* of the Lord Jesus Christ, cannot but miss of *Righteousness*, and miserably *Dy in his Sins*. They that *Follow after Righteousness*, must *Seek a* JEHOVAH for it, or they do nothing. We are therefore informed, in Jer. 23. 6. *This is His Name whereby He shall be called*, JEHOVAH *our* Righteousness. The *Taglmical Art* so happily of late Revived & Improved, will demonstrate, from the Rules of th. Hebrew Accentuation, that this Text, is *thus* to be read; & not as the Modern Jews would have it, *Jehovah shall call Him, Our* Righteousness. An Inexpressible *Dignity* is now put upon the *Righteousness* of the Lord Jesus Christ: It is *Jehovah*, that hath wrought it. The *Man* that hath got Ready a *Righteousness* for us, is *God* as well as *Man*. It must needs be a *Righteousness* above all available to purchase our Everlasting *Blessedness*; He that wrought it, is *God over all Blessed for ever*. We have now a *Righteousness*, arising

arising from the Tenour of a *Life*, that was, *The Life of God*, and from the Shedding of a *Blood* that was, *The Blood of God*; namely, Of that *Man*, who is *God*, the *True God*, the *Great God*, and *God the Mighty*.

There is therefore a Transcendent *Excellency* in the *Righteousness* of our Lord Jesus Christ. The Hebrews, when they describe Things of a Surpassing *Excellency*, set them forth by setting the Name of *God* upon them; The *Righteousness* of our Lord Jesus Christ, may well be called, *The Righteousness of God*; for, *There is none like it*; It hath a Divine, and a Matchless *Excellency*. Let men invent never so various, and never so curious waves, for the *Reconciliation* of a Sinner unto God, I may say unto you, *I show unto you a more Excellent Way* A man that is made an Owner of this *Righteousness*, will one day go to be among the *Angels* of God; and at his first coming among those Bright *Angels* of Heaven, he may say, *Syrs, Here is one come among you, that was as abominable a Sinner as ever any in the world, and yet I have as good a* Righteousness *as any of you!*

Certainly, Those *Men* do not Act like *Men*, that are not now solicitous to be possessed of such a *Righteousness*. How to become the Actual partakers of this Possession, is now to be declar'd unto you.

PROPOSI-

PROPOSITION II.

The *Righteousness* of the Lord Jesus Christ is *Apprehended* by *Faith*, in order to our being made *Righteous* by it.

Such a Grace as *Faith*, is produced in the Heart of every *Elect* person, when God *Effectually Calls* that person home unto Himself. A special Design and Business of this *Faith*, is To *Apprehend* the *Righteousness* of the Lord Jesus Christ, and that *Righteousness* is Actually made *Ours*, in and by *Faith* so *Apprehending* of it. A *Justifying Faith* does many Glorious Things; But *Faith as Justifying* does consist in the *Hearts Approving and Admiring the way of a Sinners coming to Righteousness and Salvation by the Lord Jesus Christ, as 'tis propounded in the Gospel, and Acquiescing in it*: And it is to be Defined unto this purpose. *'Tis a Receiving of, and a Relying on, the Gift of Righteousness from God, by our Lord Jesus Christ.* Or, if we bring you the Definition of it, given by some famous French Divines; *'Tis the Flight of a penitent Sinner to the Mercy of God, in Christ*; I know who will tell us, *There is more Sense and Truth in it, than in Twenty other, that seem more Accurate.* It is only as doing *This*, that *Faith*, and no other Grace, but *Faith* does *Justify* us.

There are these *Conclusions*, that now call for an Acknowledgment.

First.

First, Meer *Natural Reason*, without Revelation, both External, and Internal Revelation, would never *understand* the *Mystery* of a Sinners being made *Righteous*, by the *Righteousness* of the Lord Jesus Christ. For the *Righteousness* of *God*, wonderfully to become the *Righteousness* of a *Sinner*; It is most *Reasonably* called, *The Wisdom of God, in a Mystery*; and, *The Mystery, which hath been Hid in God*. It is unto Humane *Reason* Incomprehensible. The *Reason* of *Angels* does Admire it, and Adore it, That *God should be Manifest in Flesh*, to bring it about, for *Sinful Flesh* to be *Justified* before God. Much more then it is above the *Reason* of silly, shallow, sinful *Mortals*! If a man come to *understand* any thing of this *Mystery*, it may be said unto him, as in Matth. 16. 27. *Flesh and Blood hath not Revealed it unto thee*. We are beholden to a *Revelation* from Heaven, for all that we know, of the way to become *Righteous*. 'Tis an Impious Thing, to imagine, That without the *Gospel* a man may Learn how to be *Righteous*. No, *If our Gospel be Hid, it is Hid unto them that are Lost*. Poor man in his Fall, cast himself into such a desperate and complicate Wretchedness, that nothing *Understood* by man could Rescue him: He must Eternally perish, if the *Infinite Understanding* of God alone, did not put forth it self to Rescue him.

The way for a *Sinner* to be made *Righteous*, is laid so High, that no Humane Reason could

Ever have reached it. When this *Mystery* com
to be discovered in the *Gospel*, no man can
I thought aforehand that this would be the
This *Mystery* was adjusted in the Breast of
Almighty God alone. And its being laid
High, is to lay man *Low*; 'tis that Man
be kept in the closer *Dependance* on God
lone, for the Discovering of it. Yea, Tho
the *Gospel* do discover this *Mystery*, yet no
will satisfy the Heart of a Sinner in it,
the *Spirit* of God, which Dictated this Gos
assure him of it, with a *Supernatural*
upon him. The *Righteousness* of the Lord
sus Christ for an *Unrighteous* and *Self-Ru*
Sinner, is one of those Things, whereof
are told, in 1 Cor. 2. 14. *The Natural*
cannot know them, for they are Spiritually
erned. Humane *Reason* Illuminated by
bare Dispensations of the *Gospel*, may take
many Things, about the way of a Sinners be
made *Righteous* by the Lord Jesus Christ.
Reason alone, won't perswade a man of
Thing, That God can find in his Heart,
to Save a Sinner on the Account of the
Jesus Christ, and of His *Righteousness* alo
Vain men may talk, *Tis the Easiest thing in*
World for a man thus to cast himself on the Ri
teousness of Christ, and multitudes of them that
gone to Hell have done it! But these men ha
sad cause to *Search* their own Hearts over aga
Whether they have ever done it themselves? I
member, I have Read of a carnal man,
having a Friend in *Despair*, flouted at it, say

...e person's well Enough, only they wont Believe.
The man soon after this, fell into Terror of
Conscience himself; and being then bidden, *To*
Believe; *What? can't you Believe?* with Anguishy
of Despair, he cryed out, *Oh, There are Millions of*
Sins that I have been guilty of, and God hath let
loose all the Devils of Hell upon my Soul; and how,
how can I Believe? When a Sinner comes
to be Enlightned and Affrightned, and in horror
of Soul for all his horrible Sins, it can't enter
into his Heart now, that God should be free to
forgive him, and Relieve him, *only* for the sake
of what *Another* ha's done for him. Such an
astonishing Mercy of God, cannot be con-
ceived by a Distressed Sinner; and he will not
be pacified without some *Righteousness*, and *Wor-*
thiness of his own, to Commend him unto God.
Since tis said, in 1 Cor. 1. 18. *The Preaching of*
the Cross, is to them that Perish, Foolishness. A
Sinner will count it *Foolishness*, for a man to
Nature himself wholly upon the *Righteousness*,
of one who dyed upon a *Cross*, and who made
Righteousness for us by doing so. 'Tis the Al-
mighty *Spirit* of God alone, who can do that
thing in Joh. 16. 10. *Convince the World of*
Righteousness, and *Convince* a man that the *Right-*
eousness of the Lord Jesus Christ will be sufficient
for him.

Secondly. A Sinners *Prejudice* against being
made *Righteous*, by the *Righteousness* of the Lord
Jesus Christ, will never be removed, until *Faith*
is infused into his mind, by an *Operation of God.*

There is a Cursed *Pride* in the Hearts of me
and our *Proud Hearts* won't easily subm
unto the way of being made *Righteous*, by
Righteousness of our Lord Jesus Christ. Thi
the Crime that a vast part of mankind is to
Indicted for; in Rom. 10. 3. *They have not s
mitted themselves unto the Righteousness of G*
The First Sin of man, was a setting up *him*
instead of *God*; and the *Pride* whereinto m
has Damn'd himself, ever since disposeth him
Self-Exaltation. Unregenerate man has the D
position of him, that said, *Cæ'um gratis non
cepiam*; I'l not have *Heaven*, except I may p
something for it *my self*. About the Heart of
Sinner, we may say, as in Isa. 16. 6. *We h
heard of his Pride, He is very Proud*: And th
is nothing wherein it appears *Prouder*, than
affectations of *Saving himself*. That Hateful
Hellish Lust, of Spiritual *Pride* is marvellou
gratified, by a Sinners opinion of making hi
self *Righteous* before God. But for a Sinner
cast himself upon the *Righteousness* of the L
Jesus Christ alone, in a way, where *All Boasti
is Excluded*, alas, his *Pride* won't let him co
to *that*. There is abundance of *Submission* a
Self-denyal, which in the many Changes of
Lives, we are put upon; but the *Proud* He
of a Sinner will sooner *Submit* unto any *Pena
whatsoever*, than unto being made *Righteous*,
the *Righteousness* of the Lord Jesus Christ alo
and by none of his own. The *Antipathy*
the Heart of man against it, cannot in
words be Livelily enough painted out.
amaz

amazing to see, how far in *Devotions*, how far in *Austerities*, the Disposition in men, to make a *Righteousness* for themselves will carry them. And *Satan* setts in, to inspire and influence, and invenome the *Proud* Heart of man, with yet more of this *Antipathy* to the *way of God*. The *Serpent beguiles* men, by alienating them from the *Simplicity* of this *Gospel*. When once a *Sinner* is made *Righteous*, by the *Righteousness* of the Lord Jesus Christ, he is forever delivered from the Dominion of the *Devil*; he is now a *Son* of God, and no more a *Slave* of the *Devil*. The *Devil* is therefore Extreamly concerned, that the Sinner may never fully close with the true way of *Righteousness*. He'l be willing that the Sinner should come to any thing, and *Reform* a thousand Ill Things, and *Perform* ten thousand good ones, and live like an *Angel*; so he may but be kept from This *One Thing* after all. We find in 2 Cor 4 4. *The God of this world hath Blinded the minds of them that believe not, lest the Light of* this *Glorious Gospel of Christ, should shine into them.* How many *Objections*, what Subtil *Evasions*, does the *Devil* insinuate into the minds of men, against this way of coming unto *Righteousness*! Learned *Writers* have therefore Laboured with Exquisite Compositions, to confound the *Gospel-Truth*, of our being made *Righteous*, by the *Righteousness* of the Lord Jesus Christ alone. Their Elaborate oppositions to this Truth of God, are not easily Refelled: But, *There's the Hand of* Joab *in these*! The Sinner can't bear to let go all that is

Laudable in himself, because if *that* be gone, he must be very *Vile* indeed: but man don't Love to be *Vile*! Wherefore, like a Drowning man, he will catch at any *Straw*. First he will Try to fetch out a *Righteousness* from the *Works* of the *Law*. When that fails, he will Try whether the *Works* of the *Law*, and the *Grace* of the *Gospel* together will not help him, to a *Righteousness*. If that fails, he will Try whether the *Works* of the *Gospel*, may not be joyned unto the *Righteousness*, of the Lord Jesus Christ, and come in, upon *His* Account, as the *Matter* of our *Righteousness*. Those Things, which want to be *Justified* themselves, must needs be brought in as the *matter* by which we are *Justified*! Thus he'l turn, and wind, and make all the Shifts imaginable, rather than come to the *Righteousness* of the Lord Jesus Christ alone. Thus it will be, till *Faith* be *wrought* in the Heart of a Sinner, by *the working of the mighty power of God*.

Thirdly. We are not made *Righteous* by the *Righteousness* of our Lord Jesus Christ, *before*, or *without*, but *upon* our *Faith* Apprehending of it. By *Faith* and on our part only by *Faith* we come to be made partakers of the *Righteousness*, which our Lord Jesus Christ hath provided for us. It is therefore called, *The Righteousness of Faith*. Why, God never gives the *Righteousness* of the Lord Jesus Christ unto any man, without giving him *Faith* to Take the Gift of *Righteousness*. The *Righteousness* is indeed got ready for us, without and before

any Act of ours, but we are not actually Invested with a *Power* to claim the *Righteousness* of our Lord Jesus Christ for us, until with the *Heart man Believe unto Righteousness*. We are told, in Rom. 4. 24. *It shall be Imputed, if we Believe*. This is the Everlasting language of that *Book of Life*, our Bible. And we are all over the *Gospel* taught that thing, in Rom. 5. 1. *Being Justified by Faith*. Indeed, he that weighs, what are the properties of a *Condition*, in the sense of the *Civil Law*, will easily decline saying, *That Faith is the proper Condition of our Justification*. However, in the sense that it is commonly taken, Even *That* also is to be Asserted. But it will suffice, if we say, *That Faith is the Instrument of our Justification*. By *Faith* we Accept and Apply the *Righteousness* of our Lord Jesus Christ, for our *Justification* before God: And God will not permit us to be called, *Righteous*, until the *Faith* to do This, be given us. *Faith* does not *Justify* us, as it is a *Work*; No, 'Tis *Instrumentally*, and *Relatively*, and because it carries us unto the *Righteousness* of our Lord Jesus Christ alone, for our *Justification*. By *Faith*, according to the Ordination of God, our *Union* with the Lord Jesus Christ, is accomplished. In that *Union*, the Lord Jesus Christ and Believers coalesce into one *Mystical Person*; The Holy *Spirit* in that Glorious *Head* above measure, does inhabit Believers in a measure, and produce between them the *Union*, that is between the *Head* and the *Members*. In this *Union* is

founded

founded the *Imputation* by which, *He that knew no Sin, having been made Sin for us, we are made the Righteousness of God in Him.* Accordingly Our Lord Jesus Christ, with a wonderful prevention of His Holy Spirit first layes Hold on us, to make us *Prize* Him, and *Choose* Him and *Trust* in Him for His *Righteousness*. And then we by *Faith* lay Hold on Him, crying *In this Lord let me have Righteousness!* And now the Lord Jesus Christ Himself, with His *Righteousness* is made over unto us forever.

'Tis true; We sometimes read, *That Faith is Imputed for*, [or, To] *Righteousness*. 'Tis not unlikely that one Thing intended in it may be This; That though *Faith* be the *Gift* of God unto us, yet God *Reckons* this *Faith* our *own*; for except the *Faith* be *Reckoned* our *own*, how should it be subservient at all to bring unto us the *Righteousness* of our Lord Jesus Christ. But the main thing intended is, That the *Righteousness* of the Lord Jesus Christ apprehended by *Faith* is *Reckoned* for our *Righteousness*: *Faith* is here put for the *Object* of it. There is nothing more usual than to speak that of the *Instrument*, which is meant of the *Object*, that is by that *Instrument* applied unto. Doth any man Scruple to say, *The Hand feeds the Body*? why so? Because the *Hand* is that which takes the *Meat*, that *Feeds* the *Body*. *Faith Justifies* a man, even as *the Hand Feeds the Body*. Our *Faith* is not the very Thing, that God *Reckons* to be our *Righteousness*:

nesse? For, our *Faith* is *our own*; but the *Righteousness*, whereby God is rendred propitious to us, is *not our own*. Our *Faith* at best is not *Perfect*; but it is an affront unto Heaven, to dream of standing before it, in any but a *Perfect Righteousness*.

Now, as the *Covenant of Grace* is *Ordered in all things*, there is an *Order* of things here fixed by God. If we are *Justified by Faith*, sure we are not Justified *Before* it, or, *Without* it. There is this *Orderly Connexion*, in the *Golden Chain of Salvation*. Rom. 8. 30. First *Called*, [and *Faith* given to us,] and then *Justified*. We are no more *Justified from Eternity*, than *Sanctified from Eternity*, and, *Glorified from Eternity*. To speak of being *Justified from Eternity*, is to say, That we never were in any *state of Sin* at all. While a man is an *Unbeliever*, how is it with him? We are told, in Joh. 3 36. *The Wrath of God abideth on him*. That *Wrath* abides not on the *Justified*. *Believers* once were, 'tis said in Eph. 2. 3. *The Children of Wrath*. When was this, but before they were *Justified*. Every *Justified man* does most certainly *please God*. Yea, but we find in Heb 11. 6. *Without Faith it is Impossible to please God*. Which is as much as to say, *Without Faith tis Impossible to be a Justified man*.

Fourthly, and Lastly. Upon *Faith* Apprehending the *Righteousness* of the Lord Jesus Christ,

Christ, the Sinner is in that Instant by the God of Heaven pronounced *Righteous*. If it be now Enquired, How and where the *Sinner* is upon his *Faith* pronounced *Righteous*? We may thus conceive of it.

First, the state of the Believing Sinner, is *Changed* from *Guilty*, to *Righteous*, before the Eye of the *Unchangeable* God. There was a Transaction between God the Father, and our Lord-Messiah, from all Eternity, wherein it was Engaged, That such and such *Elect Sinners*, coming to *Believe*, should ever after that be dealt withal as *Righteous* before the Throne of Heaven. When the Ever-blessed *Spirit* brings a Sinner to Believe, though now there be no *Change* in the Almighty, yet the Almighty now sees a *Change* in the Sinner. Every person in the Adorable Trinity, now takes Notice of a *Sinner* becoming a *New Creature*; and this is more than if all the Creatures in Heaven and Earth took Notice of it. But then, in the Next place, the *Word* of God, even the Written and Sacred *Word*, puts upon a *Believing Sinner*, the character of a *Righteous Believer*. In this *Word* of God, is the *Justification-Office*. The *Voice* of God, is in the *Word* of God. This *Word* pronounces a *Believing* Soul, to be a *Righteous* one. The *Promises* of the *Gospel*, are Exhibited in this *Word*; and the Language thereof is, *The Lord Jesus Christ, hath purchased a Right unto all these very great and precious Promises; They are all a Recompence due to the Obedience of the Lord Jesus Christ,*

Christ, and now, they are all thine, O Believer, upon His Account they are all thine forever.

And, in fine; It seems not *Unscriptural*, That the *Righteousness* of the Returning Penitent, is pronounced and proclamed, unto the *Angels* of God. Upon the *Repentance* of a Sinner, we are sure, from Luk. 15.10. *There is Joy among the Angels.* 'Tis thus then, upon the *Righteousness* of a Sinner; They go together. Why may we not judge, That upon a Sinners being brought unto the *Obedience of Faith*, God the *Judge of all* then calls upon His Angels: *q. d.* 'Let 'all the Court of Heaven, and all you Ministers 'and Attendents of this Heavenly Court, Look 'upon such a Sinner, as *Righteous* ever after 'This. He has *Believed* upon my Christ, and 'I have Bestowed the *Righteousness* of my Christ 'upon him forever!

THE Second part of our Discourse, must be to *Apply* the *Gospel*, which hath been thus *Explained.*

It is to be deplored, even with Tears of Blood, that the most of men, yea, of those men, who sit under the Gospel, which *Reveals the Righteousness of God from Faith to Faith*, do miserably fall short of this *Righteousness.* But *How*, but *Why*, do they fall short of it? We have a full Account given of it, in Rom. 10.3. *Going about to Establish their own Righteousness, they have not submitted unto the Righteous-*

ousnes of God. Wherefore it is as *needful*, *natural*, an **Exhortation**, that is now to given you.

Beware, O our *Evangelised* People, Beware lest by Endeavouring to *Establish your* Righteousness, you loose the *Righteousness God*, which hath been *Revealed* in the Gos Beware, lest you loose the *Everlasting Righteo ness*, which the Lord Jesus Christ, hath brou in for His Chosen people, and with that *Ri teousness, Everlasting Happiness.*

You are frequently and constantly Warn of it, That the *End* of all Ungodly me will be *Destruction.* But it is, of infinite Co sequence, that you take a further Warnin from God; Even This, That *Self Righte* men are *Ungodly* men. Souls, Beware lest yo fall into a Lamentable Snare; Be able to s *Destruction from God is a Terror to me.* We a Jealous, Lest when you are Awakened by th *Holy Spirit* of God unto some sense of your ow *Sinfulness*, the *Evil Spirit* lay you asleep again by your own *Righteousness*, and Smite int your Temples the deadly Nails that shall faste you down to the floor of the Eternal Priso What Satan cannot accomplish as a *Profa Devil*, he will endeavour as an *Angel of Light* And he will Secure to himself the Possession o an House, by finding it, *Empty*, *Swept*, a *Garnished.*

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We are to lay this down, for a Thing assured; That *Unregenerate men* do essay, and may attain, to do many *Works* of a very Laudable Character. Indeed all the *Externals of Religion* may be done by a man, that has no right *Principles* of *Religion* within him, and no Saving Acquaintance with the *Lord our Righteousness*. It is an amazing thing, to think, how far a man may go in Religion, and yet not be found among the *Righteous* at the last. Mark, how it Thunders, in Matth. 7. 22, 23. *Many will say, Lord, Lord, have we not Prophesied in thy Name, and in thy Name done many wonderful works? And then will I profess unto them,* (saith our Lord,) *I never knew you, Depart from me, ye that work Iniquity.* Even so, many will be able to say, *Lord, Lord, we have done many Religious Works for thy Name*: and yet our Lord not own them for any of His. A man whose Heart still is under the Power of Sin, may yet visibly Reform and Forsake every *Sin*: He may yet be *Equal* in his Dealings with his Neighbours, and *Sober* in his government of himself, and *Liberal* in his Alms to pious Uses. He may *Pray* constantly, with every kind of *Prayer*; and *Fast* as well as *Pray*. He may spend the *Lords-day* devoutly; and seriously approach to the *Table of the Lord*. He may be very *Useful* to the Publick, and Joyn himself unto the purest of *Churches*; and frequent the *Meetings* of the Faithful, and be at much pains for the *Conversion of others*, and *Suffer* many things even

Death it self in the Cause of Christianity. What shall I say? There may be many savoury *Frames* in an Unregenerate man, and mighty pangs of Mourning and Fearing, and Joying, and Hoping, about the Affairs of the Eternal World yea, and he may continue in these Frames all his days, and be in some sort a *Religious* man to his Dying Day. All this may a man do, and be but a *Pharisee* after all. There is no *Regenerate* man, that makes to himself a *Righteousness*, by any *Doings* of his own. *Regeneration* cures this *Folly*, and makes a man afraid and asham'd of such *Foolish* Attempts. But the *Unregenerate* set to make up a *Righteousness* for themselves, by their own silly *Doings*: And they Loose the *Righteousness* of God, by attempting this *Impossible Thing*. Wherefore, O Beware of this *Unbelief!*

And give Attention, to a few Necessary *Admonitions.*

Admonition I.

Many, Many, and some of them very *Curious* are the ways wherein the *Deceived Souls* of men go to *Establish their own Righteousness*. In this Soul-undoing Vanity, whereby men go to *Establish their own Righteousness*, there is a *Mystery of Iniquity*. *Original Sin*, which is *Deceitful above all Things*, indeed spins a fine thred in this *Mystery*. A world of caution is necessary to preserve a man, from this *path of the Destroyer*, 'tis a pa-

so fine, so fair, so clean! and yet it leads a man down to the *Chambers of Death*.

We all have occasion for this *Admonition*; but none have more occasion for it, than those who under the Influence of a Good Education, have been visibly *Blameless*, and perhaps *Pious*, from their *Early Childhood*: The *Young man* that could say, *I have kept all the Commandments from my Youth*, was one that yet *Lacked this One Thing*; *Faith* in the Obedience of the *Messiah*, as his only *Righteousness*, after all. It may be there are those among us, that have Lived free from any known *Scandal* all their dayes; They have known *the Holy Scriptures from their Childhood*, and worshipped God, and Honoured their Parents, and abhorred every thing that look'd vicious, and been full of concern about their Salvation, ever since they can remember. *You*, O Souls in Peril, *You* above any under Heaven, have cause to beware, lest by a Reliance on some *Righteousness* of your own, you fall short of Heaven at the last. O follow the Pattern of the Excellent Psalmist, who could say, Psal. 71. 16. *O Lord God, Thou art my Trust from my Youth*: And yet, *I will make mention of thy Righteousness, even of thine only.*

But after all, *What we say unto you, we say unto all*; Be Jealous of a *Self-righteous* Disposition, submit therefore to some *Examination*.

First; It may be, you are prone to think, that

that you are in less danger of *Establishing* your own *Righteousness*, than of any other *Mistake* or *Mischief* whatsoever. I sometimes hear Unexperienced Christians, thus express themselves; *Methinks to Establish my own Righteousness is the least of all my Temptations; Methinks, I see so much amiss in my self, that I find my self secure Tempted in any Degree, to dream of being Justified by my own Righteousness.* Indeed! Saist thou so, *Man*, There is more cause to be Fearful of *Thee*, than of any man, in all the Assembly. That man, who is not aware of his Danger, and Trust in his own *Righteousness*, is very much in Danger of it. As it was said of some, in Rev. 3. 17. *Thou saiest, I have need of nothing, and knowest not that thou art wretched and miserable.* So it may be said of some, *Thou saiest*, that thou *knowest thy self to be wretched and miserable, while thou art yet vainly conceited, that thou hast need of nothing.* There is an innate *propensity* in every man to seek a *Justification* by his own *Righteousness*; This *Foolishness* will not leave the man, till a terrible *Correction* from God, forces him unto it; A man must be drag'd through the Flames of Hell, by the *Terrors* of God, before he'l come to a *Right mind* about it. A man that is not aware of this *propensity*, it may be fear'd, is yet under the Dominion of it. His *Deity*; and his *Epitaph* must be that of his *Brother Idolater*, in Isa. 44. 20. *A Deceived Heart hath Turned him aside, that he cannot deliver his Soul; nor say, Is there not a Lye in my Right Hand?*

If this discover no *Self-Righteous* Persons, I have another Question for it.

Secondly. Don't you utterly *Despair* of any *Compassion* from God, meerly because you have no *Righteousness* of your own? All *Despairing* Sinners, what are they, but *Self-Righteous* wretches? There are none, who more go to *Establish their own Righteousness*, than some that are least apprehensive of their doing so. And such are they, who *Despair* of Gods being *Merciful* to them, only because they are not *Righteous* in themselves. A Sinner seeing he has no *Righteousness* of his own, falls into utter *Despair*; 'Tis impossible (saies he) that He who made me, should have any Mercy on me, or that He who formed me, should show me any Favour. Tell such a Sinner, That he is all this while built upon his own *Righteousness*, he won't easily Imagine it. But it is easy to Demonstrate it. The Sinner does frowardly thrust away all the *Mercy* of God; he concludes, 'tis impossible the *Mercy* of God ever should reach to such a Sinner. But why not? Sinful Soul; what is the Bottom of thy *Despair*? Truly, 'Tis all because thou dost not, and thou dar'st not, lay Hold on the *Righteousness* of the Lord Jesus Christ. Thou can'st not *Believe*, That the *Righteousness* of the Lord Jesus Christ, is enough to Defend thee from the *Revenges* of Heaven. Until thou can'st see some *Righteousness* in thy self, thou can'st not *Believe* it possible, that ever God will do thee Good. Who

are Invited unto the *Mercy* of God? We read in Matth. 9. 13. *I call Sinners.* We read in Isa. 55. 1. *Ho Every one that Thirsteth, Come without Money.* But some dare not come unto this *Mercy*: Why? Because they are all over *Sinners*, and because they have no *Money*, or Merit of their own, to *Buy* it for them. What is all this, O thou Unhumbled Sinner, but a lothness to Trust any *Righteousness*, but thy own for thy *Justification*?

If this also discover no *Self Righteous* persons, let a Third Question be seriously thought upon.

Thirdly. I pray, Deal Impartially; Do none of you fall in *Love*, with your selves, and with what you have done, in your own *Righteousness*? Those persons go to *Establish their own Righteousness*, who are Taken with any Thing, that they themselves have done, or set it so *High*, as to give or ask *Applause*, unto it. Saies the Apostle, in Phil 3. 8, 9 *I Count all but Loss and Dung, that I may win Christ, and be found in Him, not having my own Righteousness*! Man, if thou dost not count *Loss*, and, *Dung*, to be a *Name*, *Good* Enough for the *best Thing* that ever thou did'st, thou art in *thy own Righteousness* to this day. You have done these and those commendable Things. Do you now set a *Price* upon the Things you have done, as if God were thereby *Ingratiated*? Said the *Pharisee* in Luk. 18. 12. *God, I thank thee, that I am not as other Men are, I Fast, and I give Tithes*: How the *Self-Righteous Pharisee* is taken with it;

Perhaps, you can call to mind, *I have Pray'd with such Frequency, I have Heard with such Affection, I have given Alms with such Liberality; And I have done such and such a Piece of Service in my Generation.* Don't you now set an *High* Account upon what you have done? Even so *High*, as to fall into some *Discontent*, when God seems to take no Notice of what you have done. If God visit you with *Crosses*, and *Sorrows*, and Refuse to *Comfort* you, after all that you have done to pacify Him, are not your Souls disturbed within you, as if you were hardly dealt withal? You bring your *Offerings* to God, but God Hides His *Countenance*, and gives you no *Comforts* to Requite your *Offerings*: Are not you now very Wroth, and with a wrathful *Countenance* are you not ready to Resolve, That you will not *any longer wait upon Him*? Truly They were a sort of People, seeking *Justification* by their own *Righteousness*; of whom 'tis Reported, Isa. 58. 2, 3. *They are a Nation, that did Righteousness; wherefore have we Fasted, say they, and thou seest it not?*

Are no *Self-Righteous* Persons, yet Convicted? Let a Fourth Question then do its part upon us,

Fourthly. Deal Sincerely; Is it not merely some little piece of your own *Righteousness*, that serves to quiet your Minds, when your own *Guiltiness* does astonish you? We *Establish our own Righteousness*, is our own *Righteousness* be that which doth *Establish* us. When our

Sins,

Souls, and *Hopes* are shaken with an *horrid Tempest*, from the Eternal Anger of God, what is it that settles our Souls, and allayes the Horror and Fury of the *Tempest*? The Thoughts of a Sinner usually run in that Channel; *As I have Provok'd God by Sinning, so will I now Appease God by Mending.* The Rowsed *Conscience* of a Sinner, will sometimes Roar upon him, That he hath been a *Rebel* against God, all his dayes, and that the *Damnation* due to him, for his Rebellion *Slumbereth* not. But then the Sinner throws his *Conscience* into a *Slumber*, with purposes to be a *New Man*, and lead a *New Life*, and promises, that his *Reformation* will quit score with the Almighty, and make amends for all his former Disobedience. As we read in Hosea 5. 13. *When Ephraim saw his Sickness, and Judah saw his Wound, then he went unto the King that should plead for him; yet he could not heal you.* Thus when a Sinner sees himself *Sick* and *Wounded* by the Wrath of God, for Sin, he goes then to his own *Resolutions* and *Reformations*, to plead for him; so the uneasiness of his mind, is but an *Opiate*, a little *check'd* without ever being *Heal'd* at all. Such a Sinner, let him alone, and tell the Story of his own pretended *Conversion*, his *Relation* will be, 'That he saw himself a 'Sinner, and was in Trouble of Spirit for his 'own Sinfulness, but God helped him to fall 'upon Religious Duties, and keeping better 'Company: And so, all is now come to Right, without one word of being driven to the *Righteousness* of the Lord Jesus Christ in all. And

thus

thus, when a Sinner falls into *New Acts* of Sin, that set his *Conscience* all on a light Fire, and the Sparkles of the Fiery Indignation of God begin to Pierce and Scald his very Soul within him; He hears the Thunder of the Wrath of God Cursing of him, and the Curses of the broken Law, rattling like so many Heated Bullets from the Cannons mouth about him; what is now the next course of the Sinner to shelter himself? It may be some *Vow*, or some *Fast*, or some other Extraordinary Act of Devotion, shall do this business for him: Nothing of the Lord Jesus Christ, and His *Righteousness*, no, Nothing of *that!* They that of old, were for *Justification* by their *own Righteousness*, did thus manage it, Jer. 7. 9, 10. They would *Steal*, and *Commit Adultery, and come and Stand before God, in His House*, and *say, we are Delivered* (that is to say, Discharged, Purified, Forgiven) *to do all these Abominations*. They would come with some *Devotions* and *Sacrifices* into the *House of God*, after their *Abominations*, and they counted themselves *Discharged* from the *Old Score*; they might run on upon a *New Score* of *Abominations*, till they Renew'd their *Sacrifies*. This is the very Spirit of *Self-Righteous* Persons.

And are none of them Detected yet? A Fifth Question then shall fall upon us.

Fifthly. Deal Thoroughly. After what manner is it, that you come unto the Lord *Jesus Christ*, for *His Righteousness*? A man may *Establish his own Righteousness*, even then when he

he is going to the *Righteousness* of the Lord Jesus Christ, and seeming to forego his own. Are you not Labouring after some *Goodness* in your selves, to *prepare* you for the Lord Jesus Christ? When the Lord Jesus Christ calls upon you, to Rely upon Him, for His *Righteousness*, don't you Excuse your selves, 'That you are not fit for 'Him; It will be a presumption in you to come 'as yet, unto His *Righteousness*, while you are 'so full of *Sin*; or till your *Sin* be a little better 'Mortified? And now, are you not seeking after more *Sorrow* for Sin, more *Contrition*, and more *Compunction*, and more *Humiliation*; that you may come *Garnished* and *Purified* unto the Lord Jesus Christ? Hereupon, does this at last *Imbolden* you, and *Encourage* you, to come unto the Lord? It may be, you durst not have cast your selves upon the *Righteousness* of the Lord Jesus Christ, if you had not first perceived some *Symptoms* of a *Mended* Heart and Life upon you. Is it so? Then, O man, Thou art a *Self-Righteous* man. It was said, in Matth. 11. 5. *The Poor are Gospelized.* A man is then *Gospelized*, when his mind is brought by the Gospel, unto the *Righteousness* of the Lord Jesus Christ, *Revealed in the Gospel.* Now a man must come altogether a *Poor man*, unto that *Righteousness*. Without an utter *Poverty of Spirit*, the *Righteousness* of the Lord Jesus Christ cannot be aright Received. The man that will bring any thing of *his own* unto the Lord Jesus Christ, is not *Poor* enough, to have the *Righteousness of God* put upon him. He will needs

bring

ing something of *his own* to *Eclipse* the *Grace* of God!

Is every body still clear? Then,

Sixthly, and Lastly; Be it known unto you, That if you Live in your *own Wickedness*, 'tis very certain you Live on your *own Righteousness*. A man must have some *Righteousness*, to preserve the *Peace* of his own Soul. There is no man, but what knows, that *God* is a *Righteous God*, and that none but a *Righteous Man* can be Accepted with *Him*. The worst of men will therefore patch up some *Righteousness* or other for themselves; they would not else be able to bear the furious Reflections of their own *Guilty Minds*. Hence you shall see a Silly Creature, that is an horrible *Drunkard*, and *Swearer*, and *Liar*, and as Wicked a *Debauch* as can be, yet Matter himself with Assurance of *Heaven*; why? because he payes his *Debts* with *Honesty*, and is full of *Charity*, he says, with all the world. This *Honesty* and *Charity* now, that Sinner makes his *Justifying Righteousness*. But, Sirs, if you don't Entirely Dedend upon the *Righteousness* of the Lord Jesus Christ, you certainly go to *Establish your own Righteousness*. Now, 'tis most certain, That if you Entirely and Savingly Depend on the *Righteousness* of the Lord Jesus Christ, this would Effectually Engage you to leave every way of *Wickedness*. The *Righteousness* of the Lord Jesus Christ has purchased the Blessing for all them, to whom 'tis given,

That

That they will be a peculiar People, zealous of Good Works. The *Faith* which does Receive the Righteousness of the Lord Jesus Christ, will *Purify the Heart.* A *Justified* man, cannot find in his *Heart*, to Sin at such a rate as he did before the Righteousness of the Lord Jesus Christ was applied unto him. If a man be not thereupon *Sanctified*, it is apparent he was never *Justified*. A man who does not press after an *Inherent Righteousness*, that shall sweetly conform to the *Imputed Righteousness* of the Lord Jesus Christ, makes it Evident that this *Imputed Righteousness* was never bestowed upon him. As when we derive *Guiltiness* from the *First Adam*, we derive *Corruption* also, thus we receive not *Righteousness* from the *Second Adam*, if we don't Receive *Holiness* with it. Not only is *Guiltiness* removed, but also *Corruption* is mortified, in all that the *Second Adam* saves from the Deadly Influence of the First. It follows now, that whatever man does allow himself in any way of *Wickedness*, this man does go to *Establish his own Righteousness*. Of such a man, we read, in Ezek. 33. 13. He *does Trust unto his own Righteousness and commit Iniquity; all his Righteousness shall not be Remembred, but his Iniquity that he hath committed, he shall Dy for it.* How often may you see the sad Experiment! There is many a man does commit *Iniquity*: Upon his *Iniquity* he falls into a grievous *Consternation*; To allay his *Consternation*, he betakes himself unto *Religious Duties*: In all his *Duties* he flies not unto the Righteousness of the Lord Jesus Christ. This man

will strangely Return to *Commit Iniquity*; And his Return to *Commit Iniquity*, proves that all this while, he hath *Trusted unto his own Righteousness*. He is a *Dead Man*, if he continue so to do. These are some of those Points, wherein men go to *shame the Counsel of the Poor*, as the Psalmist expresses it; For what is the *Counsel of the Poor*? 'Tis the *making the Lord his Refuge*; that is, as the Ancients took it; His looking to be *Justified*, only by *Faith in the Lord*. Now, *Examine* we our selves, whether we are not thus *Ensnared in the work of our own Hands*? 'Tis a Similitude that hath been sometimes used; The Souldiers took the Coat of Christ, & *Four* of them did cast *Lots* for it, but onely *One* of the Four, did obtain it. So, yea One, scarce *One* in Four, of those that are called Christians, do obtain that Spiritual and Illustrious Garment, the *Righteousness* of Christ, for their own; and then, they have none at all. It is an Expression of *Austins*, *Ego sæpe perveni ad Tunicam Christi.*

Admonition. II.

Our own *Righteousness* will prove but our own *Confusion*, if we Expect thereby to be *Justified*. What shall we call the Man, who builds upon his own *Righteousness*? We have the Name, and the Fate of that Man, in Matth. 7. 26, 27. *A Foolish Man, who built his house upon the Sand: It fell, and great was the Fall of it.* Should men Live wholly without *Religion*, they would indeed not be able to *Live*: the very

Bars of the Pit would break, and the smoke of Hell would fly in their faces, and they would walk about as *Cain*, with ghastly marks of Reprobation upon them. Wherefore, like *Herod*, men will *do many things*: but, alas, while they go to make a *Righteousness*, of these things, they still *fall short of Entring into Rest*.

O our Beloved People; may we say it to you, That you are *Striving* to get rid of Sin, *Striving* to have more broken *Hearts*, and *Striving* to lead more exact *Lives!* We wish, we may say it. But then, we must also say, *Woe! Woe, unto the man that shall rest in these things.* Men may go *far*, very *far*, in shows of Piety; but after all, if they go to make a *Righteousness* out of all, they are still among the *Unrighteous*, that shall *not Inherit the Kingdom of God.*

Be advised;

First, Your own *Righteousness*, is far from coming up to the Demands of God in His Holy Law; and God will not Annul, or Alter the Holy *Law*. It is the voice of Heaven unto us, in Gal. 2. 16. *By the works of the Law shall no Flesh be Justified*: And in Rom. 3. 20. *By the Deeds of the Law, there shall no Flesh be Justified in the Sight of God.* I have known some to Live in gross *Immoralities*; and yet they would say, Their *Peace* was made with God. Why so? *They owe no man any Malice*; they say. Poor Soul; Is this all thy *Righteousness?* Man, Thou may

mayst go ten thousand times farther than this, and yet be altogether distitute of *Righteousness* after all. I tell you truly; As 'tis said, Job 20. 6, 7. *Though his Excellence mount up to the Heavens, and his Head reach unto the Clouds, yet he shall perish for ever like his own Dung*; Even so, Though you Lived like men in *Heaven* upon Earth, and though you Spoke with the *Tongues of Angels*, and Shed Rivers of *Tears* for your Sins, and pour'd out *Prayers* that should pierce the very Clouds more than Seven Times a day, and give all your *Estates* unto the poor, and your very *Bodies* unto the Fire: yea, though you were Prophets of God, and could *Remove Mountains*; Yet if you go to make any of this, your *Justifying Righteousness*, I earnestly testify unto you, The Holy God will abhor you after all, and at last make you the Abhorring of all Flesh. To speak in the Language of the Prophet, *I will declare thy Righteousness and thy Works, for they shall not profit thee.* Man, thou art Condemned by the *Law* of God; thou hast lost thy Ability to keep the *Law*: and if thou were't Able to keep it, would this make amends for thy former Breaches of it? No, would it not. Some indeed speak much, of *Washing away their Sins by the Tears of Repentance*: But it is an unsafe Speech; Mens *Tears* in this point, are but *Sope* and *Nitre*, which however multiplied, will never *wash away their Sin*. Yea, Though thou shouldest ly, like a glowing Iron in the Fires of *Tophet*, for a thousand Million Ages, it would not make a Compensa-

pensation unto the Great God, for the Small
of thy Offences: God hath *Sworn by His Ho*
ness, that nothing but the Blood of His o
Son shall make Him a compensation.

Secondly. The *Righteousness* of your *own*
ings, if it be insisted on, will but keep you
an *Undoing*, and an Eternal Distance from yo
Only Saviour. Our Lord Jesus Christ, our *Only Sa*
our, said once unto some *Self-Justiciaries*, in M
21. 31. *Verily, I say unto you, The Publicans*
Harlots go into the Kingdom of God before y
Matthew the *Publican*, and *Mary* the *Ha*
came in unto the Lord Jesus Christ, when
Self-Righteous Pharisees most *Unjustly* Reje
Him. The man that counts his own *Righte*
ness worth pleading, will never go aright u
the Lord Jesus Christ for His: Of such 'tis
in Rom. 9. 31, 32. *They attained not unto*
Law of Righteousness; wherefore? Because
sought it, not by Faith, but as it were by the w
of the Law. While men have any *Hope*
Righteousness by their own doing the *Work*
the Law, they will have no *Faith* in the *Rig*
ousness of the Lord Jesus Christ. *Austin*
since Remarked it; That multitudes of
more moral *Heathens*, would not bec
Christians, as being by their own *Vertuous*
ing already well-provided for: *Nullum Ho*
dium, nullum Furtum, nullam Rapinam fasci
they; Let any *wickedness* be found in me,
qui me reprehenderit, faciet me Christian
I shall be forced then to turn a *Christian* im
di

diately. A man will not come unto the Lord Jesus Christ; It were as easy to break the Rocks in pieces, and pull down the very Stars from Heaven, as to make a man come unto the Lord Jesus Christ, without being brought off from his own *Righteousness*. Nor if a man could come, would he be *welcome* unto the Lord Jesus Christ, without it. For our Lord says in Matth. 16. 24. *If any man will come after me, Let him Deny himself.* And *Righteous-Self*, is a *Self* to be *Denyed*, as much as *Any Self*. 'Tis a Scandalous Omission, when in, *A Treatise of Self-denial*, the *Denial* of our own *Righteousness*, is an Article altogether Omitted. There are Towns, that will take no *Poor* into their *Collection*, so long as they have a Penny to help themselves. Nor will our Lord-Redeemer take any into His *Righteousness*, that think to help themselves by any of their own. Who shall obtain this *Treasure*? He that shall *Sell all* his own. Who shall obtain this *Pearl of great Price*? He that shall *Sell all* that he hath. Whom will the Lord Jesus Christ rescue from sinking down into a *Bottomless Ocean* of misery? None but the man that ha's Thrown over-board all that a *Selfish Heart* is ready to dote upon. The *Glory* of *Justifying* a Sinner before God, our Lord Jesus Christ challenges, as His own *Peculiar Glory*; and sayes, *My Glory I will not give unto another*.

Thirdly. Shall your own *Good Works* afford you a *Righteousness*? Know it; You can do no *Good Works* at all, not so much as Evangelically

lically *Good*, until you are fairly come off your own *Righteousness*, unto the *Righteousness* of the Lord Jesus Christ. For a man to think of bringing in his own *Good Works*, as a *Righteousness* before God! why, Never did such a man do any *Good Works* at all, in all his Life. It was Prescribed, in Tit. 3. 8. *Affirm constantly, That they which have Believed in God, should be Careful to maintain Good Works.* And I will *affirm Constantly*; That a man cannot perform *Good Works*, until he have *Believed* in the Lord Jesus Christ, *our God.* There are no *Good Works*, but what have several Ingredients of *Hearty Respect* unto God, through the Lord Jesus Christ, adorning of them. Now without and before *Union* with our Lord Jesus Christ, it is not possible for a man, to do any Works, that Ingredients *of Sincerity*, have rendred *Good.* Our Lord Jesus Christ sayes unto them, who are not *United* unto Him, in Joh. 15. 5. *Ye can do nothing.* Until the Spirit of the Lord Jesus Christ, has Infused a *New Principle* into men, their *Best Works* are *Dead Works*, and not *Good Works.* No *Unjustified man*, can do any Works, pleasing unto God. It is a Great Article of our Christianity; *That Works done before the Grace of the Lord Jesus Christ, and the Inspiration of His Holy Spirit, are not pleasing unto God, because they do not Spring from Faith in the Lord Jesus Christ.* Until you have plainly thrown up your own *Righteousness*, and come unto the *Righteousness* of the Lord Jesus Christ alone, all your *Works*, [illegible]

unto you, Your very *Prayers* are an *Abomination unto God.* But then, *what shall we do?*

Admonition. III.

The *Righteousness of God* is now set before you; Take that, and *Live.* Oh, let this wonderful *Grace* of God, have a due, and a deep Impression upon our Minds! Even unto the *Chief of Sinners* among us, there is now made an Offer of that *Righteousness* which out-shines the *Righteousness* of all the *Angels* in Heaven, and which Entails upon the Subjects of it, all the *Blessings* of Heaven. We are all of us *Drowning*, yea, *Damning*, in the black Floods of Infinite Wrath: And the *Righteousness* of our Lord Jesus Christ, is cast out, as a sufficient *Cord*, for us to lay hold upon. *Who*, Oh! *who takes Hold of it?*

If you Enquire, May I *Venture* to take the *Righteousness* of the Lord Jesus Christ, and Plead it before God, and Hope in it for the Mercy of God? I answer, *Venture!* Yea, Thou art a Gone man, if thou do not *Venture.* What? *After all my Sinfulness, and Filthiness!* Yes, Though thou hast been the most *Sinful*, and *Filthy* wretch in all the Town, and though thou hast been as wicked Creature, as any one in all those Towns, upon which God once Rain'd Fire from Heaven for their Wickedness, *Venture* to Accept and Apply the

Right-

Righteousness of the Lord Jesus Christ. If God help thee to do it, *Venture* by the Help, and in the Name of God; *Venture*, until thou canst say, with him, in Gal. 2. 16. *Knowing that a man is not Justified by the works of the Law, but by the Faith of Jesus Christ; we have Believed in Jesus Christ, that we may be Justified.* I remember what they said, unto *Naaman*, *My Father, If the Prophet had bid thee do some Great thing, wouldest thou not have done it? How much rather than, when he saith unto thee, wash and be clean.* Thus let me say, O *Sinner*, would any thing be too much to Save thee from the Tremendous Vengeance of God? Thou art every Hour liable to be Siez'd by the Vengeance of God, and cast into the Torments, and Sorrows of the wrath to come. If the Lord should now bid thee, do some *Great Thing*, to be made *Righteous* and Happy, wouldest thou count any thing too *Great*? *How much rather then*, when 'tis only said unto thee, Thou hast a *Righteousness* provided by another for thee; *Only Accept and Apply that Glorious Righteousness.*

Be Counselled.

First. *Despise*, and Renounce, all your own *Despicable Righteousness.* The *Best Things* that ever you did, What are they? There's *Badness* enough in them, to make you Ashamed of them. Said they of old, in Isa. 64 6. *All our Righteousnesses are as Filthy Rags*; Even like the Nastiest *Plaisters*, that are laid upon lothsome *Ulcers*

Act

Art thou willing to appear clothed with none but such Nasty *Plaisters*? There are *Blemishes* enough, in the most Splendid of all our *Duties*, to Defile them, to Deform them, to render them very Faulty. The Holiest of men may say, as indeed some of them have with much Reflection said, *I never did any Good work in all my Life, but the Lord shew'd me some Sinful circumstance attending of it.* Christian, There are *Motes* in thy brightest *Sun-Beams*; there are *Spots* in thy whitest *Garments*; there is a world of *Drosse* and *Alloy* among thy finest *Gold*: If thou art a *Christian*, thou art sensible of it. Yea, and when we have with *Tears* bewayled our own Defects, we have cause to Cry out with him, of old, *Lava meas Lacrymas*, Lord, *My Tears themselves want washing*! We read of, *The Iniquity of our Holy Things.* When we have been waiting upon God, in our most *Holy Things*, we may after all say with that *Perfect* and *Upright* man, in Job 40 4. *Behold, I am Vile*! The *Exceeding Broad Law* of our God; Let us Consider *that*, and all our pretences to *Perfection* in the most glorious Action that ever we did, will all come to an *End* at once. *Luther* speaks of one who had Lived very Holily; which when some Applauded him for; *True*, said he, *In your Eyes: But the Eyes of man are not like the Eyes of God*! That man, who pretends to have answered the the *Law* of God in any *One Action*, is, to speak truly, An *Ignorant* and an *Arrogant* Fool. Man, Single out any *One Action*, even the most Exact, that ever thou didst, and if thou dare

to

to put thy Everlasting State upon a Decision by the Exactness of *That*, thou art a *Lost* man, against the world; All the Angels in Heaven can't Save thee from *Confusion world without End*. When one told the Dying Arch Bishop of *Magdeburgh*, That the Merit of his *Good Works* would procure a place in Heaven for him, he Cryed out, *Nullo Modo*; O by no means: But the *Good Works of Christ are sufficient for me*. And when *Bellarmine* had been Essaying to maintain *Justification* by our own *Works*, with an Astonished Soul, at last he Cryed out, *After all the best way is to plead the Mercy of God, thro Christ alone*. What said the Psalmist, and Servant of God! In Psal. 143. 2. *O Lord, Enter not into Judgment with thy Servant, for in thy sight shall no man Living be Justified*. One of the Ancients ha's this Note upon it, *Non dicit cum Hoste, sed cum Servo*. It is not said, *Enter not into Judgment with a Rebel*, but, *with a Servant*. When we have *Served* God never so Faithfully, and Zelously, none of our *Services* will serve to *Justify* us.

Secondly. Repair now to the *Righteousness* of the Lord Jesus Christ, as the only *Refuge* by God set before you. In the *Gospel*, you have the *Tenders* of the best *Righteousness* made unto you. Make now your *Echo's* to those *Tenders* of the *Gospel*. As when, the Tidings of *Grace*, were brought from Heaven unto *Mary*, Luk. 1. 38 *Mary said, Behold the Handmaid of the Lord: Be it unto me according to thy*

thy Word! Thus, when we are told of a *Righteousness* wrought out by the Lord Jesus Christ, which we that have none of *our own*, are all call'd upon, to take for *our Own* forever, let our surprized Souls thereupon say, *Behold, a Poor Sinner against the Lord; Be it unto me according to this Marvellous Word.* Souls, be not *stout-hearted*, which is to be *far from Righteousness.* The *Avengers* of *Sin* are pursuing of us; *Fly*, O Sinner, *Fly* for thy *Life. Whither shall I Fly?* Saist Thou. The *Righteousness* of the Lord Jesus Christ, is a *City of Refuge*, that God hath set open for thee: *Fly into that*, saying with him, in Phil 3. 9. *Let me be found in Christ*, [the Expression seems to allude unto the *City of Refuge*, (if not unto Isa. 61. 10.] *not having my own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God, by Faith.* It was foretold in Isa. 45 24 *Surely shall one say, In the Lord I have Righteousness.* Oh! That *many* an *One* would now say so; and say, as all Good men use to do, *When I look on my self, I Sink, I Dy, I Perish; but when I cast an Eye on my Lord Jesus Christ, I am alive again.*

To proceed aright in that *Great Action*, Repairing to the Lord Jesus Christ, for his *Righteousness*, is indeed a Point of no small *Importance.* 'Tis therefore needful, that in the first Place, you Cry to the *God of all Grace*, for that *Grace* which will Enable you to

to *Believe* in the *Righteousness* of the Lord Jesus Christ. Be sensible of that Glorious Truth in Eph. 2. 8. *By Grace are ye Saved, through Faith; and that not of your selves: it is the Gift of God.* And, then let your cry to Heaven be, *Lord, let thy Grace bestow that Gift of Heaven, a True Faith upon me.* Never did any man aright *Believe* in the *Righteousness* of the Lord Jesus Christ who only in his own *strength* Attempted it. Seeing then, That *no man can Come unto the Son of God, Except the Father Draw him,* Let your Eye, and your Cry be to God, with that Petition, *Draw me O Lord, that I may Run unto thy Righteousness.* But then, 'tis needful, that in the next Place, you *Cry Mightily* to God, for the *Righteousness* of the Lord Jesus Christ, or which you would now *Believe.* It is an observable Expression, in Isa. 45. 25. *In the Lord shall all the Seed of Israel be Justified.* *Israel* was one, who came to be so called by *Wrestling* for a *Blessing.* Them that would be *Justified* by the *Righteousness* of the Lord Jesus Christ, God will have to *Wrestle* for it with Importunate Supplications. With Agonies of Importunity then *Wrestle* with God, *Oh most Merciful God, I am Justly and Sadly undone if thou do not grant me the Righteousness of the Lord Jesus Christ; whatever thou deny me, Oh, Deny me not that Righteousness.* *Faith* first breathes, its First Breath is, in *Prayer.* Your *Prayer* for the *Righteousness* of the Lord Jesus Christ, must be the first Essay and Salley of your *Faith* unto it.

An

And then finally, *Profess*. Try whether you cannot with a Triumphing Soul *profess*, That you do *Believe* in the *Righteousness* of the Lord Jesus Christ, alone. God now demands of you, *Whether you do indeed Believe on His Righteousness*? Try, O Try, whether you can't make this Answer to the Demand, in Mar. 9 17 *Lord, I believe, Help thou my Unbelief.* Place thy self, O *Sinner*, before the Judgment Seat of that *Holy God*, unto whose Judgment thy Sin hath made thee obnoxious: and let His Infinite *Holiness*, fill thee with Astonishment. See that Holy God passing a Terrible *Doom* of Eternal *Death* upon thee; and Hear Him demanding of thee, what thou hast to say, Why this *Doom* should not be fulfilled, and this *Death* inflicted, or, why thou shouldst be accepted into His Favour! *Justifying Faith* is no where found, but in the Soul of a *Convinced Sinner*, beholding himself by the *Law* of God, a *Condemned Sinner*, and pursuing his Deliverance by the *Righteousness* of the Lord Jesus Christ from the Condition, which he is by the Law of God cast into. *Faith* is not understood, by them who describe it, altogether without respect unto the previous work of the *Law* on the *Conscience* of a Sinner. Now having felt this work, Then let thy Reply be, *Lord, I have nothing, nothing at all to Plead, but only the Righteousness of my Lord Jesus Christ: That Righteousness has answered thy Law in all things. Thy Grace hath made me an offer of that Righteousness; In that*

Righteousness therefore I place all my Hope for evermore.

In fine; We will describe the solemn Transaction of a Soul Repairing to the *Righteousness* of the Lord Jesus Christ, from the *Heaven taught Experience*, of those who have thus left on Record, the way of their proceeding in it.

Their Spirits being exceedingly distressed, the view of their own manifold *Vilenesses*, which they bitterly bewayled before the Lord, they have thus at length concluded.

'And yet after all this, Lord, By the Help of thy Grace, I *Believe*, that my precious Lord Jesus Christ, our *Immanuel*, hath fully obeyed and suffered thy will, as a *Surety*, in the room of Elect Sinners. I *Believe* that the *Righteousness* of this our *Surety*, is tendered unto me for me to *Depend* upon it, that for the sake thereof, I may become Accepted with God. I *Believe* that whenever thou dost enable me to *Depend* upon this *Righteousness*, thou dost immediately Absolve me from all my Guilt and pronounce me a *dear Son*, a *pleasant Child whom thou will surely have mercy upon*. Yea, I *Believe* that the horrible and prodigious Greatness of my Sins, does nothing to render me uncapable of this Great, and Free, and Rich Grace of Heaven. Oh my God, in this *Belief*, I cast my Self at the Feet of the Lord Jesus Christ. Here will I now lye Waiting, Looking, yea

'Assur-

Assured, There to Receive thy Favours. Now I know, That my *Debts* to the Dreadful Justice of God are all paid. All that my God will now demand of me, is to Love Him, and Praise Him, and Glorifie my Glorious Redeemer for ever-more.

Sirs, Upon a Transaction thus managed, there presently issues from the Throne of God, that Order concerning you, that there was about *Joshua* in the Vision, *Take away the filthy Garments from him*: The Almighty declares unto you; *Behold, I have caused thine Iniquity to pass from thee, and I will cloath thee with change of Raiment.*

Very far toward such a Transaction, did seem disposed, when he came to Dy, that Great Emperour *Charles* V. one of the greatest men that ever lived. He thus, according to the Account of *De Thou*, then Reasoned with himself.

'That in himself, he was altogether unworthy to obtain the Kingdom of Heaven, by his own merits; but that his Lord God, the Lord Jesus Christ, who Enjoy'd it on a double Title, by an *Heirship* from His *Father*, and by the *Desert* of His *Passion*, was content with the former Himself, and had freely granted unto Him the latter Title: That accordingly on His Free Grant, he laid claim thereunto, and in the confidence thereof he should not be confounded: for the *Oyl of Mercy* is poured into the *Vessel of*

'Faith; and this is the Faith of a man *Despair*-'ing in *himself*, but *Relying* on his *Lord*; *Alioqui* '*proprijs meritis fidere, non Fidei est, sed perfidiæ*

Lastly; Being thus invested with the *Righte*-*ousness* of the Lord Jesus Christ, count not you-selves Released from the *Good Works* required in the *Law of Righteousness*. Grievous Confusion and Vexation, hath arisen in the Church of Christ, by the corrupt minds of men, Abusing the Evangelical Doctrine, of *Justification by Faith in the Righteousness of God*. There are *Ungodly men, who Turn the Grace of God into wantonness*; and *Libertines*, who because our Lord Jesus Christ hath answered the *Law* for His people, count themselves at *Liberty* from the *Law* to all intents and purposes. Our *Justifica*-*tion by the Righteousness of our Lord Jesus Christ* must be defended in the sound and safe sense of the *Glorious Gospel*, against the Depravations of *Ungodly Antinomianism*. We must come to the *Righteousness* of our Lord Jesus Christ, *sound in this Faith*: The *Mystery* of our being made *Righteous*, by *God manifest in Flesh*, is a *Mystery of Godliness*: It hath all over a Tendency to *Godliness*. It is very certain; That our having an *Advocate with the Father, Jesus Christ the Righteous*, when we *Sin*, is written to us, that we may not go on to *Sin*. If any man be so vile as to make this Inference, *'Tis only the Righte*-*ousness of the Lord Jesus Christ, by which I am to be Justified; and therefore I am at liberty to go on in the ways of Unrighteousness*: Ah, Deceiver!

Sou-

Soul, 'Tis plain, that thou art not yet *Justified*; Thy *Spot* is not the *Spot* of the *Justified*; Such a venemous Inference is Incompatible to a *Justified* man: Thou art yet among the *Unrighteous*, that shall not *Inherit the Kingdom of God.*

Wherefore,

First. Remember, I beseech you, That the *Moral Law*, is to be Received by every Christian alive, as the Everlasting *Rule* of his Life. That *Law* which the God of Heaven Epitomized in the *Ten Commandments*, written by Himself on the famous Tables of *Stone*; 'tis a *Law* which all Christians are forever bound unto the Observation of. It is a Caution, that our Lord Jesus Christ hath given us, in Matth. 5. 17. *Think not that I am come to Destroy the Law* And accordingly, both our Lord Jesus Christ, and His Apostles, often direct us unto the *Law*, as obliging us, to *Love the Lord our God*, and *Love our Neighbours.* When *Moses* went up to Receive the *Two Tables*, on which the *Decalogue* was written, he was attended with *Joshua*, when he Received the other Precepts, he was attended with *Aaron* and his Sons. Might not this import, That the *Decalogue* was to be observed under the Gospel, in the Times of *Jesus*, as well as of *Moses*: The other Precepts only during the Priest-hood of *Aaron*? It is well Expressed by *Tertullian*, *Libertas in Christo non fecit Innocentiæ Injuriam, manet Lex tota Pietatis.* 'Tis not possible, That men should be set free from

their Obligations to *Glorify God*. The ways in which we are to *Glorify God* are prescribed in the *Moral Law*. To Abolish this *Law*, would be to say, That man shall cease to be a *Creature*, and owe nothing to his *Creator*. Indeed, we have a *Compleat Righteousness* in our Lord Jesus Christ, who hath *Answered the Law* for us. Yea, but for all This, in whatever we come short of *Answering the Law* our selves, we must *Mourn* for it as a *Sin*, and Loath and Judge our selves for it. Although we are, *In Christ free from Condemnation*, Yet upon our falling short of doing what is Enjoyned in the *Law*, we must *Condemn* our selves, and Exclaim, *O wretched man that I am!* 'Tis true, the *Law* is, by the Accession of the *Gospel*, brought into some *New Circumstances* of *Grace*; but still, that *Law* is a *Rule of Life* unto us, and it will be in Force, till the very Heavens be no more. Is it not the Definition of *Sin*, in 1 Joh. 3. 4. *Sin is the Transgression of the Law*. If we have no *Law*, we could have no *Sin*. But they that are *Justified* by the *Righteousness of God*, yet, alas, do fall into *Sin* every day: *If we say, we have no Sin, the Truth is not in us*: And a *Sin* is not at all the less a *Sin*, but it is rather an aggravated *Sin*, for being done by One whom the Lord Jesus Christ hath *Justified from Sin*. When *the Lord hath shewed thee, O man, what is the Good Thing*, even His *Messiah*, and His *Righteousness*, Heathen Requires thee to *Glorify* His *Messiah*, by *Doing Justly*, by *Loving Mercy*, by *Walking Humbly with thy God*.

Secondly,

Secondly. Our *Good Works*, or Sincere Essayes to observe the *Moral Law*, are necessary to *Justify* that *Faith* in the *Righteousness of God*, by which our persons are *Justified*. Every *Jewel* ha's a *Counterfeit*. And, *How shall we know that our Faith in the Righteousness of our Lord Jesus Christ for our Justification, is not a Counterfeit?* Now the *Marks* of a *Justifying Faith* are the *Works*, whereto a Believer is thereby disposed. Sayes the Apostle, in Jam 2. 20. *Wilt thou know, O Vain man, that Faith without Works is Dead?* Christians, a *Workless Faith* is a *Worthless Faith*. It is an Incautelous and a Dangerous passage, that I have Read; *Men are too apt to think their Peace depends on the subduing of Sin. If their Sins be subdued, then they may have Peace, and if they cannot be subdued, then no Peace; Let subduing of Sin alone for Peace.* But, *wilt thou know*, O Vain *Antinomian?* If thy *Faith* do not *subdue* thy Sin, it is a *False Faith*; And, if a man go to Bless himself, saying, *I shall have Peace*, though *Sin* remain *unsubdued* in him, *There is no Peace, saith my God*, unto that *Wicked* man. We are to Try our *Justifying Faith*, by This; *Is our Sin subdued by this Faith?* And, *through Faith are we always abounding in the works of the Lord?*

It will be of great use, to have this a little more clearly stated. Mind it then;

The Apostle *Paul*, teaches us, That no man is *Justified by works*, but a man is *Justified only by*

by Faith. But the Apostle *James* teaches us, That a man is *Justifyed by Works*, a man is *not justified by Faith alone.* And yet, however some of the Ancients, as well as *Luther*, stumbled at this *Appearance of Contradiction*, they are far from *Contradicting* one another. *Paul* treats of our *Justification* before *God*, and the Right unto Everlasting Life, thereon granted unto us. This is only by *Faith* in our Lord Jesus Christ. *James* treats of that which may manifest our *Justification* unto *Men* that See and Hear our Profession of our *Faith*. Here *Works* are Significant. The *Conscience* of a man may be distressed with a *Twofold Accusation*. First, A man may be Accused of *Iniquity*. It may be said, *Thou hast broken the Law, and wrong'd the God that gave the Law, and the dreadful Curse of that Law, now belongs unto thee.* Our Answer to This Accusation is, *My Lord Jesus Christ hath fully Obey'd the Law of God, and Suffer'd for my Disobedience; and I do by Faith Rely on the Righteousness of my Lord Jesus Christ, for Eternal Blessedness.* But next, A man may be Accused of *Hypocrisy*. It may be said, *Thou Talkest of thy Faith, but is it not meer Talk? How canst thou prove, that thy Faith is any more than what is in the very Devils themselves?* The Answer to this Accusation must be, *The Works of a Sanctified man, which I am doing every day, are the proof of my Faith.* Accordingly, It is asserted by *Paul*; That a man is *Justifyed alone by Faith*: but it is asserted by *James*, That a man is not *Justified by a Faith which is alone*. The Question discoursed

discourſed by *Paul* is, *How a Guilty perſon may come to be Acquitted by the Lord, from all the Guilt that lyes upon him* ? The Anſwer to this Queſtion, is, Not by any *Works* of our own, but only by the *Righteouſneſs* of our Lord Jeſus Chriſt, which is, on our part, only by *Faith* applyed unto us. The Queſtion diſcourſed by *James*, is, *Whether a man pretending to Faith in the Righteouſneſs of the Lord Jeſus Chriſt, ſhall be ſaved, though he continue without the Works of an Holy Life agreeable thereunto* ? The Anſwer to this Queſtion, is, No, ſuch a man ha's *no ſaving Faith* at all. *Wilt thou know, O Vain man* ? 'Tis a *Vanity* in any man, to *Profeſs*, that he hath a *True Faith* in the Lord Jeſus Chriſt, if his *Faith* be not *Fruitful* in thoſe *Good Works*, which may *Juſtify* the mans *Profeſſion*. In ſhort, A True *Faith*, will be a *Divine Principle* in the Soul, inclining and aſſiſting a man, to *Live* unto the Glory of that Lord, who ha's made him *Righteous*. And particularly, our *Forgiving* the *Treſpaſſes* of others againſt our ſelves, is a thing of Great Note, among thoſe *Good Works*, which are to demonſtrate the *Faith*, and the State of One whoſe *Treſpaſſes* againſt *God*, are *Forgiven*, through *Faith* in the *Righteouſneſs* of the Lord Jeſus Chriſt. Soul, If thou canſt not *Forgive*, it is a bad ſign upon thee, Thou never waſt *Forgiven*. It was well ſaid therefore by *John Hus*, *Ubi bona opera non apparent ad Extra, ibi Fides non eſt ad intra*: *Faith* is not *within*, if *Good Works* are not *without*. A *Vain Faith* it is, that be-

becomes not *Visible*, and *Incarnate*, by *Good Works* upon it.

Thirdly. A *Justifying Faith* cannot but from the very *Nature* of it, have a *Sanctifying Force*, upon the Heart of the *Believer*. For, the same *Faith*, which Embraces the Lord Jesus Christ, as a *Priest* for *Atonement*, (and *As* doing this, it Justifies!) embraces Him also as a *King* for *Government*. *Faith* ha's *other Designs* besides that of *Justification*, for which it is equally concerned. To *Receive* Christ in *one office*, and Exclude Him in another, is not *Faith* but *Unbelief*. A *Justifying Faith*, Receives Christ the *Sacrificer*, and the *Intercessor*, and in that Notion, it *Justifies*. But is this all? No, It also, according to Col. 2. 6. *Receives Christ the Lord*. And so, it Receives a *Law* from that *Lord*. A *True Faith*, is for a *whole Christ*. The Holy Spirit of God Infuses not the Habit of *Faith* into us, without Infusing the Habit of Every other *Grace*. To imagine a *Dead Faith* infused by the *Spirit of Life*, would be a black Reflection, on the conduct of Heaven. Yea, at the Infusion of this Grace, that *Holy Spirit* Himself comes to *dwell in the Hearts*, of His People; And will not He make them *Holy*, think you? Be assured, Sir, There is no man made *Righteous* but what is therewithall made *Holy*, and what Groans, and Longs, and Strives to be made more *Holy*. The God *Justifies the Ungodly*, yet He lets no *Justified* man continue an *Ungodly* one. *Faith* wrought by the *Holy* Spirit of God, will never Indulge the Believer in *Unholiness*.

More

More than so; A *Justifying Faith*, Propounds and Obtains the *Salvation of the Soul*. Now, our *Sanctification*, is no small part of that *Great Salvation*. Our Lord Jesus Christ hath *Redeemed* us by His *Righteousness*. What for? We are informed in Tit 2. 14. *To purify unto Himself a peculiar People, Zealous of Good Works.* A main Thing bought for us, by the *Righteousness* of our Lord Jesus Christ, is, that we may be made Happy, by our Enjoying a *Resemblance* of that *Righteousness*, in our own *Obedience* unto God. And *Faith* aims at this Benefit, in coming to the Lord Jesus Christ. Let no man be mistaken; Our *Salvation* is not meerly the *Fruition* of the Good Things Reserved for us, in the Unseen and Future Bliss: but it is also the *Sanctity* and *Obedience* that makes us meet for those Good Things. To be set at *Liberty* from the *Devil*, and have a *Will* and a *Strength* to do those *Good Works* which are contrary to the *Works of the Devil*; This, This is the Beginning of our *Salvation*; And *Faith* Esteems it so: The *Faith*, which cannot be disappointed; Esteems it so! *Faith* cannot be perswaded, that it has Received a *Pardon* of *Sin*, Except it may also Receive a *Power* against *Sin*. A *Power* against *Sin*, is an Everlasting Token and Effect, of our having the *Pardon* of *Sin*. Should *Sin* be left unmortified, *Faith* would cry out, *Lord, I am not Saved, I am not Saved, while I remain in this Condition!* *Obedience* to God, *Liberty* and *Happiness* to a True *Faith*; *Sin* is the worst *Slavery* in the World.

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We may add; A *Justifying Faith*, is an In*genuous Thing*. If a man have the least Gra of True *Faith* in him, he will make that Enqu ry, in Psal. 116. 12. *What shall I render to t Lord, for all His Benefits!* And upon this Enquir *Faith* Resolves as the Lord Himself Directs, B *Obedience* to shew its *Thankfulness*, unto the Lord who has *Loved us, and Washed away our Sins*, i *His own Blood*. That *Obedience* that was on to have been our *Justifying Righteousness*, now Endeavoured by *Faith*, as a Piece *Thankfulness*, to our Lord Jesus Christ, for *Jus fying* us by *His Righteousness*. We read, Gal. 5. 6 *Faith works by Love*. Christia Thy *Faith* wil Discern and Admire the *Love* God unto thee, in helping thee to the *Righte ness* of thy Lord Redeemer. The *Faith* this *Love*, will *Work* upon thy Heart, until hath Raised an unquenchable Flame of L in thee, unto Him that hath so *Loved* th And if thou *Love the Lord*, thou wilt th *Hate the Evil*; All *Sin* will become *Hate* to thee, as the *worst Evil* in the World. Y Thy *Love* to God, will set thee to *Work*, *Cleansing thy self from all Filthiness of Flesh Spirit, and perfecting Holiness in the Fear God*. If they that are made *Righteous*, by Lord Jesus Christ, should continue *Wicked* their Dispositions and Conversations, T would be an horrible Reproach unto our L Jesus Christ, as if He were, *A Patron of Si* and as if He were, *A God that had Pleas*

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in Wickedness. But a True *Faith*, will never let a man be so *Foolish and Unwise*, as thus *Reproachfully to Requite the Lord.* The Return which our Lord Jesus Expects, for His *Mercies* unto us, is, *That we Devote our selves unto the Service of our Lord*: And *Faith* owns That this is now, a most *Reasonable Service*. *Faith* of the Right sort, cannot but argue after such a sort as This; *What? Has my Lord Jesus Christ made me Righteous? Oh, then let me Glorify Him, with my Spirit, and my Body, which He has bought for Himself with such a price!* Where *Faith* ha's Ennobled the Heart, of any man, there is no motive to *Good Works* more powerful than This upon him: If he could think, *I shall escape Hell, yea I shall merit Heaven, by well-doing*; this would not so powerfully move him, as to think, *By well-doing, I shall Glorify my Lord Jesus Christ*; *who has done so much for me!* That man ha's no *Faith* in him, on whom this Thought ha's not a very *Constraining* Efficacy.

Fourthly. A *Sanctified Heart*, in this World, is a needful *Qualification* and *Preparation*, for a *Glorified State* in another. There is no passing into the *Holy Heavens*, without being, as 'tis Expressed in Col. 1. 12. *Made meet to be partakers of the Inheritance of the Saints in Light.* But without a *Chang'd Heart*, a *New Heart*, and an *Holy Heart*, a man is not *made meet* for that *Holy Inheritance.* None but the *Pure in Heart*,

are fit for the Beatifick Sight of the most H
God. The *Holy* Employments, and the H
Enjoyments of the Heavenly World, wou
be for ever distastful unto us, if we shou
not carry *Holy Hearts* into that World. E
cept God here, *Work us for that Self-Sa*
Thing, every *Thing* in Heaven will be disagre
able unto us. The *Unclean* may not ent
into the Temple of God. The Satisfactio
of Heaven, must here first be *Inlaid* into
very *Frame* of our Souls, or else they w
never Satisfy us. Were an *Unsanctifyed* m
on that *Holy Mountain*, he would not be a
to say, *'Tis Good to be here!* Heaven it s
would be rather a *Torment*, than a *Conte*
unto an *Unsanctifyed* Soul. 'Tis a Solem
and a certain Admonition, in Heb. 12.
Without Holiness no man shall see the L
Though we shall not Go to Heaven,
our *Good Works*, we cannot Go to Hea
Without them.

We are all horribly depraved with *Orig*
Sin, derived from our First Father unto
A Time is here allow'd unto us, to get a
liverance from that *Image* of the *Devil*. S
an *Union* with the Lord Jesus Christ, a
Productive of a *Likeness* to Him, helps us
our Deliverance. Now, O man, if thou
at thy Death, found utterly uncured of
Distempers, and the Disorders in *Original*
brought upon thee, and utterly distitute o

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rinciple of *Holiness*, the Characters of *Hell* pon thy Soul, will become Eternally Inde- le; and Intolerable *Griefs* and *Fears*, and ellish *Horrors*, must unavoidably attend a ul, that has those Characters, and Impressi- s of *Sin* upon it, until the very Heavens no more.

Fifthly; and, Lastly: It must not be *For- tten*, and I wish it were more clearly *Un- rstood*, That even *Justified* Persons, if they not *Walk with God*, and *Walk very Circum- stly*, may Expose themselves, to the Father- , and the Terrible *Displeasure* of God. me *clear Thoughts* of this matter, are greatly anting among the People of God, and would event Great Errors and Follies, that men both sides do frequently fall into.

I pray your Attention.

You are to know, That upon *Faith* in *Righteousness* of the Lord Jesus Christ, a er is *Perfectly Justified*. The *Law* of God, more binds him over, to suffer the *ath* and *Curse* of God, which is Threatned the *Law*. The *Curse* of God, no more n take hold upon him; and he ha's a *mal Pardon* of all his *Former Sins*, with a *tual Pardon* of all his *Future Sins*. The *Act* God, as a *Judge*, in thus *Justifying* of a ieving Sinner, Admits of no *Repetition*, and

no *Interciſion*. Let a Sinner be *once Juſtifi* and Abſolved from the Sentence of the *L* upon him, he is then *wholy* ſo, and *ever*

But for all this, Let it not ſeem Stra unto you, if I tell you, That there is wh we may call, a *Filial Guilt*, wherein a *Juſtif* Perſon may become obnoxious to the *Father Wrath* of God. It is an unſound Poſition certain Sermons too much cryed up, amon Injudicious Readers; *Though a Believer, after be a Believer, do Sin often, yet God no lon Stands Offended and Diſpleaſed with him.*

You may thus Conceive of it.

The God of Heaven ha's in the *Goſ* Required us to *Adorn the Doctrine of God our S viour*, by Endeavouring utmoſt *Obedience* that *Law*, which our *Saviour* hath anſwered f us. And He ha's Threatned our *Groſ Neglects* of that *Obedience*, not with *Eter Confuſion*, as He did in the *Law*; but wi *Paternal Correction*. The *Paternal Correct* whereto our *Scandalous Faults*, will now E poſe us, lies in a Variety and Severity *Divine Judgments*, to be diſpenſ'd in *World* unto us. The *Divine Judgmen* under which we may fall, by our Falls in Rebellion againſt our *Heavenly Father*, a both *Spiritual* and *Temporal*. The *Spiritu Judgments*, which Godly men may by thr Sins bring upon themſelves, are *Internal D*

ſertion

strations, wherein the Spirit of God withholds Influences of *Grace* and *Joy* from them. The *Temporal Judgments*, are *External Afflictions*; And especially such as carry Notable *Retaliations* in them. One *End* of these *Judgments*, is to Amend, and Reform, and cure the miscarriages of Godly Men, and promote a Due *Repentance* in them: And yet another *End* of these *Judgments*, is, to vindicate the *Holiness* of our Lord Jesus Christ, and make all that saw the Miscarriages of those Godly men, to see that the *Lord of the Holy Angels*, will allow no such Things, in any that belong unto Him. When Godly men, have by any piece of notorious *Ungodliness*, Laid themselves open to these *Judgments* of God, their way to be Saved from the *Judgments*, is to plead the Sacrifice of the Lord Jesus Christ over again, and thereon penitently to *Confess* and *Forsake* all that has been Amiss. They that already have what we may call, *A Legal Pardon*, may yet want, what we may call, *A Gospel Pardon*, or the dissolution of their obligation to suffer the *Judgments* of God upon Earth: and by penitent Prayer, they are every day to seek such a Pardon. These Thoughts, are all over Commanded in the Oracles of God. Wherefore, Let those that have *Believed into Righteousness*, yet learn to *Pass the Time of their Sojourning here in Fear*.

Know, First, That if you don't Live Exceedingly *Watchfully* and *Fruitfully*, and *Holily*, God will withdraw much of His *Holy Spirit* from you. And among other Consequences full of *Darkness*, that will follow upon the Withdraw of the *Holy Spirit*, one will be, That you will not Enjoy the *Seal* of it. The *Seal* of the *Holy Spirit*, is a special Operation thereof, producing a solid, powerful, wonderful, and well-grounded *perswasion* of our *Justification*. Our *Justification*, may be *Hopefully*, but will not be *Joyfully* Evident unto us, without such a *Special Operation* of the *Holy Spirit* giving Evidence thereunto. When we set our selves to prove our *Justification* from our *Sanctification*, we do *Well*, we work *Right*, we are in the *orderly way* of proceeding. But yet we shall not well see our *Sanctification*, except a *Special Operation* of the *Holy Spirit*, help our sight. And if we do see our *Sanctification*, yet our Sight of our *Justification* will be but feeble, exeept a *Special Operation* of the *Holy Spirit* shall comfort us. Our own *Arguments* may make us a little *Easy*, and we ought to be found in that *Rational Way of Arguing*; but this meer *Argument* will not bring us to that *Joyful peace* of Soul, that will carry us Triumphantly through the *Dark Valley of the Shadow of Death*, and make us *Triumph* over our Doubts, our Fears, and all our Discouragements. It is the *Spirit* of God Gloriously

Coming

Coming in upon our Hearts, that will *Seal* unto us our *Justification*, and cause us to *Rejoyce with Joy unspeakable and full of glory*: Which when He does, the Symptomes of a *Regenerate Soul*, do always accompany it. Now, Christians, If you don't maintain a very strict *Walk with God*, that *Seal* of the *Holy Spirit* will be denied unto you. Though you may be *Justified*, yet the *Holy Spirit* of God, will not let you see that you are so. The *Holy Spirit* of God being sadly *Grieved* by your Sins, will Retire from you; and the *Evil Spirit* shall then smite you either with *Terror*, or with *Slumber*. Man, If thou dost not look upon this Calamity, as more Dreadful and Bitter than Death, 'tis very sure, Thou wast never yet a *Justified man*; Thou art yet in the *Gall of Bitterness, and the Bond of Iniquity*. And let me freely say unto you; To see a man wallowing in Loathsome *Filthiness*, and yet Enjoying the *Peace* of a *Justified man*; Oh, 'Tis a doleful Spectacle! 'Tis impossible to see a man with a blacker Brand of *Reprobation* upon him.

Know, Secondly; That if you don't use wondrous care, to keep a *Conscience void of offence*, you may Incur such *Disasters* upon your selves and your Houses; as may be the Astonishment of all *Spectators*. Oh, Think of the Things that in the Providence of a provoked d

provoked God, befell *David* and his *Family*; Think on *Uzzah*; Think on *Hezekiah*; yea, on *Moses* and *Aaron*. Think on the House of *Gideon*, Think on the House of *Eli*; (They were *Justified men*, I believe, every one of Them!) and beware, Lest for Sin like *Theirs*, the burning Indignation of God break forth upon you, in amazing Instances. Mark what I say; Do you grow remarkably Remiss in your *Devotions*? Then it you belong to God, some very sore *Humiliation* is probably hastening upon you. Or, Do you wrong any of your *Neighbours*, especially the *Widows*, or the *Orphans*, or such as are Eminent *Servants* of the Lord Jesus Christ? You'l find *God the Avenger of all such*. Tis not your being *Justified* for the *Life to Come*, that will secure you from very Calamitous Chastisements in *this* Life, if you *Defile any Commandments* of God. If the Name of God come to be *Blasphemed among others* by your Misdemeanours, God will make *others* to see his Dislike of those your Misdemeanours, by Exemplary *Chastisements*, though you may be *Justified* from the *Vengeance* of *Eternal Fire*. God will never deal with you as *Prisoners*, but as *Children*; and yet He has *Rods* for you; and His Expects that you should Fear His *Rods*. Consider these Things: And *Walk in the Fear of God*.

I conclude with the words of our Christian *Tully*; *Hactenus de Imputatione Justitiæ Christi, sine qua nemo unquam, aut Salvatus est; aut Salvari queat.* 'Thus far we have 'discourſed on the *Imputation* of the *Righteouſneſs* of Chriſt, without which, no man 'was ever Saved, or can be.

Boſton Lecture: 27. *d.* 5. *m.* and 24. *d.* 6. *m.* 1699.

FINIS.

Divine Hymns.

[I.] *The Song of the Pardoned. Luke VII. 47.*

THE Sin of my *First Father* is
Mine, the Juſt Law doth ſay,
The Sin of a *Vile Nature*, This
Doth unto me Convey.

Innumerable Sins I do
Hence madly Perpetrate;
Sins, which the Good I *Have* and *Know*,
Doth ſadly aggravate.

But, O my Precious CHRIST, I ſee,
THOU art my *Surety* made:
A *Full Obedience* was by Thee
To Thy Great *Father* Paid.

Thy *Vaſt Obedience* is by Him
Now freely Reckon'd mine;
And me doth unto *Life* Redeem
That *Righteouſneſs* of Thine.

O may I *Love* that Glorious One:
Lord, Thou deſerv'ſt my *Love*;
Such Things *Thy Love* hath for me done,
Things all my Thoughts above!

My God, I *Love* Thee; And I *Grieve*
That I *Love* Thee no more:
I *Love* Thee, and that I may *Live*
Thy Praiſes, I Implore.

[II.] *Good Inferences.*
Rom. VIII. 32, 33, 34, 39.

GOD, in His *Love* to man, don't ſpare
His own *Beloved* Son;
But gives Him up, the *Curſe* to bear,
For mans *Redemption.*

Since He hath now for *Sinners* done
That *Greateſt Thing*, we know,
On us, He won't count any One
Too Great, for to beſtow.

Gods choſen who now can *Arraign*
Whom God hath *Juſtify'd*?
And who ſhall dare Thoſe to *Condemn*,
For whom His Chriſt hath *Dy'd*?

Dy'd! Yea, and *Riſing* from the *Dead*,
At the *Right-Hand* of God,
He *Sits* in Glorious Pow'r, to *Plead*
The Merits of His Blood.

Us from ſuch *Love* of God as *This*,
A *Love* ſo Free and Great,
In our Lord Jeſus Chriſt, there is
Nothing ſhall *Separate.*

[III.] *The Leſſons of the Goſpel.*
From Tit. 2 11, 12, 13, 14.

THE *Goſpel* of Gods Glorious *Grace*,
Which with News of *Salvation*
Shines every where, *Ungodlineſs*
And *Worldly Luſts*, bids us to ſhun,

It bids and binds us, all to take,
A *Sober*, *Righteous*, *Godly* Way,
And Conscience of *all Duty* make,
While in this *present World* we stay:

Hoping and *Looking* daily for
The *Blessed Promise* of this Word,
That the *Great God our Saviour*,
Shall come in *Glory*: *Come O Lord!*

Even JESUS CHRIST, who freely gave
Himself to *Death*, for us, that *we*
Might thorough Him *Redemption* have
From that *Worse* Thing *Iniquitie*:

And *He* Himself so *Purifie*
A *People*, His *own* Choice, and Rare,
Who *Zealous of Good Works* shall be,
And in that Zeal *peculiar*.

[IV.] *Evening Thoughts.*
Phil. I. 21.

THy CHRIST is now my *Life*: I fly
To CHRIST with an *Enliven'd Faith*.
And now 'twill be my *Gain* to *Dy*,
To CHRIST fetch'd by a *Stingless Death*.